

THE
FIRST PART OF
THE CASES OF
CONSCIENCE.

Wherein specially, three maine Questions concerning Man, simply considered in himselfe, are propounded and resolved, according to the word of God,

Taught and deliuered, by M.
William Perkins in his Holy-day Lectures, by himselfe revised before his death, and now published for the benefit of the Church.

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And are to be sold in Pauls Church-yard at the signe of the
Crowne by Simon Waterston.

THE
OFFICE OF
THE
CLERK OF THE
SUPREME COURT

IN WITNESS WHEREOF
I have hereunto set my hand
and the seal of the Court
at the City of New York
this 1st day of June 1884

Attest
My hand and the seal of the Court
this 1st day of June 1884

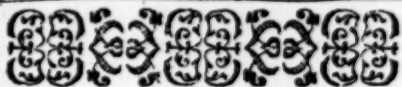


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PRINTED BY JOHN W. ...

Attest
My hand and the seal of the Court
this 1st day of June 1884



TO THE RIGHT
Worshipfull Sir Edward
Denny, Knight.



Here is no one doctrine revealed in the word of God, or dispensed by the Prophets and Apostles, of greater use and consequence in the life of man, then is that, which prescribeth a forme of relieving and rectifying the conscience. The benefit, which from hence issueth vnto the Church of God, is vnspeakable. For first, it serueth to discover the cure of the dangerousst sore that can be, the wound of the Spirit. Which how great a crosse it is, the wise man reporteth out of true experience, when he saith, that *the Spirit of a man will sustaine his infirmitie, but a wounded Spirit who can beare it?* And his meaning is, that no outward griefe, can fall into the nature of man, which will not be with patience indured, to the vtmost, so long as the minde is not troubled, or dismayed. But when once the Spirit is touched, and the heart, (which, beeing well spaied, is the very fountaine of peace to the whole man,) smitten with feare of the wrath of God for sinne; the griefe is

Pro. 18. 14.

pro. 18. 14.

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so great, the burden intolerable, that it will not by any outward meanes, be eased or allwaged. Secondly, it giueth for all particular Cases, special and sound direction; whether man be to walke with God, in the immediate performance of the duties of his seruice, or to conuerse with man according to the state and condition of his life, in the familie, in the Church, or in the Commonwealth. The want of which direction, of what force it is, to turne the actions of men, which are good in themselves, to finnes in regard of the agents, *S. Paul* affirmeth in that generall conclusion, *Whatsoever is not of faith, is sinne*. Wherein he would teach vs, that whatsoever is done, or vnderaken by men in this life, whether it concerne the knowledge and worship of God, or any particular dutie to be performed, by vertue of their callings, for the common good; whereof they haue not sufficient warrant, and assurance in conscience, grounded vpon the word, that it is to be don, or not to be done; to them it is a sinne. Thirdly, it is of all other doctrines, (if it be rightly vsed) the most comfortable. For it is not founded in the opinions, & variable conceits of men, neither doth it consist, of conclusions and positions, that are onely probable and coniecturall: (for the conscience of the doubting or distressed partie, cannot be established and rectified by them:) but it resteth vpon most sufficient and certaine grounds, collected & drawne out of the very word of god, which, as it is mightie in operation, *pearsing the heart, and discerning the thoughts and intents thereof*, so is it alone auailable and effectuell

ROM 14. 23

Flah. 4. 16

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effectuall to pacifie the minde, and to giue full satisfaction to the conscience. And as the benefit is great; so the want of this doctrine, together with the true manner of applying the same, is, and hath beene the cause, of many and great inconueniences. For euen of those that feare God, and haue receiued to beleue, there be many, who in the time of their distresses, when they haue considered, the waight and desert of their sinnes, and withall apprehended the wrath of God, due vnto them; haue beene brought vnto hard exigents, mourning, and wayling, and crying out, as if God had forsaken them, vntill they haue beene releued by the Spirit of Christ, in the meditation of the word, and promise of God. But those especially, who haue not beene instructed in the knowledge of the truth, nor beene acquainted with the course of Gods dealing, with his distressed children, by reason of ignorance and blindnes, in matters of religion and pietie, when the Lord hath let loose the cord of their consciences, and set before their eyes, both the number of their sinnes committed, and the iust anger of God purchased thereby, what haue they done? surely despairing of their owne estates, and of the mercie of God, they haue either growne to phrensie, and madnes, or els sorted vnto themselues fearefull ends, some by hanging, some by drowning, others by murdering their owne selues. And if not in regard of griefe and trouble of minde; yet for want of better resolution in particular cases, within the compassse of their generall or personall callings, though

Esai. 49. 50.

Ex officio

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therwise, men indued with some measure of knowledge and obedience, herein they haue failed, that they haue either abused, or els quite relinquished & forsaken their callings, and thereby haue become scandalous, & offēsiue vnto others.

Now as this is a matter of great waight & importance, so is it most meete, that the best and fittest course should be taken, in the teaching and inforcing of the same. In which regard we haue iust cause, to challenge the Popish Church, who in their Case-writings haue erred, both in the substance and circumstances of this doctrine, as shall appeare in the sequele. First, because the dutie of releeuing the Conscience, is by them commended to the sacrificing Priest, which, though according to their owne Canons^a he should be a man of knowledge, and free from imputation of wickednes, yet oft times it falls out that he is either vnlearned, or els wicked and leud of conuersation, and consequently vnfit for such a purpose. Secondly, they teach that their Priests appointed to be comforters & releuers of the distressed, are made by Christ himselfe ^b *iudges of the cases of conscience*, hauing in their owne hands a iudicarie power and authoritie, truly and properly to binde or to loose, to remit or to retaine sinnes, to open or to shut the kingdome of heauen. A blasphemous doctrine. Considering that Christ onely hath the keyes of Dauid, which properly and truly openeth, and no man shutteth, and properly and truly shutteth, & no man openeth. And the Ministers of God, are not called to be absolute Iudges of the Cōsci-

^a Decret. de penitent: d. jlt. 6. cap. 1. Causat spiritualis iudex, vt sicut non committit crimen peccati, sed non caret munere scientie.

^b Iudices in causis penitentium. Bellar. de pen. lib. 3. c. 2. Concil. Tri. sess. 14. can. 9.

Mark. 1. 16.

Reu. 3. 8.

ence

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ence, but only Messengers & Embassadors of reconciliation; whereupon it followeth, that they cannot be the authors and giuers of remission of sinnes, but onely the Ministers and Dispensers of the same. Thirdly, the Papists in their writings haue scattered here and there, sundrie false and erroneous grounds of doctrine, much prejudiciall to the direction or resolution of the Conscience in time of neede, as namely, I. That a man in the course of his life, may *build himselfe upon the faith of his teachers*, and for his saluation rest contented with an *implicit & vn-expressed faith*. Which doctrine, as it is an onely meane, to keepe men in perpetuall blindness and ignorance, so it serueth to no other purpose in the time of temptation, but to plunge the heart of man into the pitte of despaire, it being vncapable of comfort, for want of knowledge and vnderstanding of the word and promise of God. II. That euery man ought to stand in feare and doubt of the pardon of his sinnes, and that no man can be assured by the certentie of faith, either of the present fauour of God, or of his owne saluation. True it is, that in respect of our owne vnworthines and indisposition, we haue iust cause, not onely to doubt and feare, but to despaire and be confounded before the iudgement seat of God. Yet that a man should not be certainly resolved by faith of the mercie of God, in and for the merit of Christ, is a comfortlesse doctrine to a distressed soule, and contrarie vnto the sauing word of the Gospel, which teacheth, that certentie floweth from the nature of faith, and not doubting. III. That e-

2. Cor. 5. 10.

c Theophylact.
comment in
Ioan. 8. 14. &
Hieron. lib. 9.
comment in
Math. super
verba. Tibi do-
bo claus.

Emanuel Sa. in
Aphor. con-
fr. Barjartu.

Concil. Trid.
sess. 6. Cap. 9.

2. Math. 14. 27.
Iam 1. 6.
Rom. 4. 29.

Reb. Epistle Dedicatorie.

Concil. Tri-
dent. 1545.

Whom the
Council of
Trent in
the year
1545
did decree

Emendat
Apollonius
1545

Concil. Tri-
dent. 1545

a Porcatorum ve-
niale, quod non
collit ordinem
qd vltimum fi-
nem, unde non
meretur poenam
eternam, sed
temporalem. La-
con. de Graphi-
is: Diction. au-
rur Cal. Copie.
lib. 1. cap. 6.

very man is bound in conscience upon paine of
damnation, to make speciall confession of his mor-
tall sinnes with all the particular circumstan-
ces thereof once every yeare to his Priest. This
doctring and practise besides that it hath no war-
rant of scripture, nor yet any ground of Or-
thodoxe antiquitie for 800. yeares more or lesse
after Christ's ynneth notably to the disturbing
of the peace of conscience in time of extremitie,
considering that it is impossible either to vnder-
stand or remember all many being unknowne,
and vnderstand the minde being informed that
forgiveness doth dependeth vpon such an enumera-
tion, may thus be brought into doubt, and dis-
trust and will not be able to rest by faith in the
sole merite of God, the onely soueraigne medi-
cine of the soule. Again, the griefe of the minde,
doth not alwaies arise from all the sinnes that a
man hath committed: neither doth the Lord set
before the sinners eyes whatsoeuer euill hath bin
done by him; but some one or more particulars;
and these are they that doe lie heauie vpon the
heart and to be eased of them will be worke-
nough: though he doth not exhibite vnto the
Confessor a Catalogue of all the rest. IV.
That some sinnes are veniall because they are on-
ly besides the lawe of God, not against it and be-
cause they binde over the sinners quoth temporall
and not so eternall punishments. This conclusion
first is false: For though it be graunted that some
offences are greater, some lesser, some in an high-
er degree, others in a lower; againe, that sinnes
in regard of the euent, beeing repented of, or in

re-

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respect of the person sinning, beeing in Christ, and therefore accounted iust, are pardonable, because they are not imputed to condemnation; yet there is no sin of what degree soeuer, which is not simply, and of it selfe mortall, whether we respect the nature of the sinne, or the measure & proportion of diuine iustice. For in nature it is an *anomie*, that is to say, an aberration from the perfect rule of righteousness, and therefore is subiect to the curse, both of temporary and eternall death. It is an offence against the highest Maiestie, and consequently, man standeth by it engaged to euermore torment. Secondly, it is a weake and insufficient ground of resolution, vnto a troubled conscience. For whereas true and sauing ioy is the daughter of sorrowe, and the heart of man cannot be lifted vp, in assurance of Gods fauour, to the apprehension and concept of heauenly comforts, vnlesse it be first abased, & by true humiliatio, brought to nothing in it self. The remembrance of this, that the offence committed is veniall, may in some cases too much enlarge the heart, and giue occasion to presume, when haply there will be reason to the contrary. And if not that, yet in the case of falling by infirmitie, after grace receiued, the mind beinge forestalled with this erroneous concept, that the sin is lesse, then it is indeede, because veniall, may in the issue be lesse quieted, and more perplexed.

V. *That a man may satisfie the iustice of the God, for the temporall punishment of his sinnes committed. To omit the vntueth of this position, howe it maketh to the easing of the heart, or the asswaging*

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Concil. Trid.
sess. 14. can. 18.

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ging of the griefe of minde in temptation, I appeale to common experience. For when a man, beeing assured of the pardon of his sinnes, shall yet consider, that there is something more behind to be done on his part, how can he in probability, rely himselfe wholly vpon Christs satisfaction? How can he reape vnto himselfe from thence any assurance of reconciliation to God; whome he formerly offended? If we may and must doe something in our own persons, whereby to appease the wrath of God, why hath our Sauiour taught vs for our hearts releife, wholly and onely to make the plea of pardon for our sinnes? True it is indeede, that Popish Confessors doe teach their Penitents, when they feele the wrath of god vpon them for sin, to stop the mouth of Conscience, by performance of a formall humiliation and repentance, yea to offer vnto God some ceremoniall duties in way of satisfaction. But when sorrow seazeth vpon the soule, and the man falls into temptation, then it will appeare that these directions were not currant; for notwithstanding them, he may want found comfort in Gods mercy, and run into despaire without recoverie. And for this cause, vpon experience it hath bin prooued, that euen Papists themselves, in the houre of death, haue bin content to renounce their owne workes, yea the whole body of humane satisfactions, and to cleaue onely to the mercie of God in Christ for their saluation.

By these instances, and many more that might be alleadged to this purpose, it is apparent, vpon how weake and vnsustainable grounds the *Casse diuine*

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nisie of the Popish Church standeth; and how indirect a course they take, for the resolution and direction of the troubled Conscience.

Now by the benefit & abuse of this Doctrine, we see how necessary it is, that in Churches which professe Christian religion, it should be more taught, & further enlarged then it is. And to this purpose it were to be wished, that men of knowledge in the Ministerie, that haue by the grace of God attained vnto the *Tongue of the learned*, would imploy their paines this way: not onely in searching into the depth of such points as stand in bare speculation, but in annexing thereunto the grounds and conclusions of practise, whereby they might both informe the iudgement, and rectifie the conscience of the hearers. By this meanes it would come to passe, that the poore distressed soule might be releued, pietie and deuotion more practized, the kingdome of Sinne, Satan, and Antichrist weakened, & impayred, & the contrarie kingdome of Christ Iesus more & more established.

What the Author & cōtriuier of the discourse ensuing hath done in this behalfe, it is euident by the whole course of his writings, that he hath left behinde him: all which, as they doe openly shew vnto the world, howe great a measure of knowledge & vnderstanding, with other endowmēts both of nature and grace, the Lord had enriched him withall, so doe they carrie with thē the sweet fauour of pietie and sanctification; wherewith he approued his heart vnto god, & his life vnto mē. Wherin also vpo occasion he hath propounded,
and

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and explained sundrie notable rules of directiō
& resolution of the conscience, as wil appeare to
the view of the learned and well-aduised reader.

To let passe all the rest: this present worke
doth affoord very sufficient testimonie, of his
knowledge and dexteritie in that kind, attained
vnto, not without great paines, much obseruati-
on, and long experience. A labour which com-
mendeth it selfe vnto the Church of God in two
respects principally. One, because his grounds
and principles, whereupon he giues direction,
are drawne either directly, or by iust consequēce
out of the writtē word, & so are of greater force,
to giue satisfaction to the mind, either doubting,
or distressed. The other, for that it is deliuered
with such perspicuitie, and disposed in such or-
der and Methode, as fitteth best for the vnder-
standing and memorie, of him that shall peruse
it.

Now this whole treatise of the Questions, I
haue made bold to present vnto your Worship,
and to publish abroad vnder your patronage
and protection, as one to whome they doe iustly
belōg. First, because God, who honoureth those
that honour him, hath adorned you, not one-
ly with ciuill authoritie and dignitie in the Com-
monwealth, but with the honourable name of a
Friend to the Church of God; a thing directly
confirmed by your vnfained loue of the truth,
and your continuall fauours to the teachers of
the same, the Ministers and dispensers of the
Gospel. Secondly, because as the Author of these
Cates, was himselfe in many respects, bound vnto
you,

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you, while he lived; so his wife and children, for his sake, have receiued much kindnes at your hands, since his death; a manifest prooffe of the truth and sinceritie of your affection towards him in the Lord. And in the last place, it was my desire, by setting forth this and the other two parts that shall follow, vnder your name, to giue some testimonie of dutie to your Worship, presuming that as you loued the Author, so you will be pleased to patronize the worke, and fauourably to interpret, of the paines and good intention of the publisher. And so ceasing your further trouble, I humbly take my leaue, and commend your Worship to the grace and fauour of God in Christ. From *Emmanuel Colledge in Cambridge.* Iun. 28. 1604.

Your W. in all dutie to

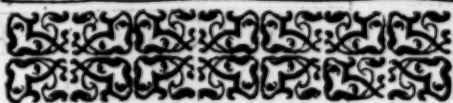
command,

Tho. Pickering.

To the godly and well affected Reader whosoever.

IT was not my purpose, (Christian Reader) at the first to haue sent abroad onely one part of the Cases of Conscience, without the rest; but that I was mooued thereunto, partly upon the importunitie of some of the Authors friends, and partly because I desired to satisfie thy expectation in a thing, which I perswade my selfe hath beene long expected. Upon which two motives, I haue now commended vnto thee this first part, promising by the grace of God, ere it be long, to adde the second, and the third, so farre as the Author proceeded in this Treatise before his death. And although I could haue wished, this labour had beene undertaken by others, better able to performe it then my selfe; yet beeing well acquainted with the copie, which is mine owne, and knowing it to haue bin perused by the Author himselfe, before his death, I was the more incouraged, to bestow my paines for thy good in that behalfe. If in reading thereof thou finde, either any thing amisse, or thy selfe not fully satisfied in the particulars; then remember that the Author himselfe is gone, who might haue brought the worke to perfection, if God had pleased to prolong his daies vpon the earth. And withall consider, that it were better for thee, to accept of these his labours, as they are now imparted to thee, then by the suppressing of them to be deprived of so great a benefit. And thus hoping of thy kinde acceptance of my paines for thy behoofe, I commend thee to God, and to the word of his grace. Iune 28. 1604.

T. P.



Faults escaped in the printing.

After page 38. read for 37, 39.

Places false quoted correct thus

Read, pag. 60. for Iam. 2. 30. Iam. 2. 10. p. 70. for Col. 3. 26, Col. 3. 34.

Read pag. 8. lin. 24. for aſtoniſh, aſtioniſh. p. 12. 25. for preſent, preſent,
p. 29. for yetſo, yet ſo. p. 37. 22. for it a, it is a. p. 38. 4. for bends, bolds.
p. 49. 9. come to the anſwer. p. 74. 5. for of ſence, offence. p. 92. 3. for
conſorting, comforting. p. 80. perult. for vaine, veine. p. 82. 1. for ſinne,
finne. p. 105. 1. for print, preſent. p. ead. 10. though but once. p. 128. 6.
which ſhall be laid, &c. p. 132. 17. for yncleare, vncleare. p. 154. 19.
Marke the words. p. 157. 1. for mighe, might. p. 160. 12. for apprehen-
deth, apprehendeth. p. 161. 22. for confeſſence, confeſſion. p. 162. 1. for
dinihe, diuine. p. 165. 17. for detre, deare. p. 169. 24. for faults, falſes.



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FINIS.



Isaiah, 50. 4.

*The Lord God hath giuen me a
tongue of the learned, that I
should knowe, to minister a
word in due time, to him that
is wearie.*



In that part of the Prophe-
cie which goes before, the
Holy Ghost setteth downe
& foretelleth the Calling of
the Gentiles; which was to
begin at the death of Christ,
and from thence to continue
vnto this day, and so consequently to the ende of
the world. In the former verses of this Chap-
ter, there is mention made of the rejection of

the Iewes; I meane not a generall, but a particular reiection, namely then, when they were in affliction in the daies of Iſaiah. Now in this, and ſo in all other prophecies of the like kind, which intreat of this point; Chriſt himſelfe is brought in, ſpeaking in his owne perſon; and the words of this Chapter from the beginning, to this preſent verſe and the reſt that follow, are the words of Chriſt the Mediatour.

x *Diſcordeſt*
appliance

In the verſes going before, he diſputes the caſe of their reiection, and the ſumme of the whole diſputation is: that either he or they themſelues were the cauſes thereof, but he was not the cauſe, and therefore they themſelues by their ſinnes. The reaſon, whereby he prooues that they themſelues were the cauſe, is framed in this ſort. You Iewes cannot bring any writing or bill of diuorce, to ſhew that I reiected you: therefore I appeale euen to your owne conſciences, whether you haue not brought this iudgement vpon your ſelues, by your iniquities. verſ. 1. On the other ſide, the reaſon why God was not the cauſe is: becauſe he for his part called them in great mercie and loue: but when he called they would not obey. ver. 2.

Now in the ende of the ſecond verſe, is contained an anſwer to a ſecret reply, that ſome obſtinate Iewe might make after this manner: God hath not now the like power in ſauing
and

and deliuering vs, as he hath had in former times: therefore we cannot hope or expect any deliuerance from him, and howe then shall we doe in the meane while? To this the Lord himselfe makes answer, ver. 2, 3, 4. that his hand is not shortned, nor his power lessened in regard of greater workes, much lesse in respect of their deliuerance: and though the present affliction which they indured, was great and tedious, yet they were not to be ouermuch dismayed in themselves, but rather to be comforted: because God had giuen him the tongue of the learned, to minister a word in season to the wearie and distressed, and consequently, that he had power to ease & refresh that their wearines and affliction.

In this text then, here is set downe one principall dutie of Christs propheticall office, by allusion to the practises of the Prophets in the olde Testament, especially those which belonged to the schooles of Elias and Elizeus, who are here termed, *the learned*. And out of the words thereof, one speciall point of instruction may be gathered, namely, *That there is a certaine knowledge or doctrine reuealed in the word of God, whereby the consciences of the weake may be rectified and pacified*. I gather it thus. It was one speciall dutie of Christs propheticall office, to giue comfort to the consciences

ye & iose

ces of those that were distressed, as the Prophet here recordeth. Now as Christ had this power to execute and performe such a dutie, so he hath committed the dispensation thereof to the Ministers of the Gospell. For we may not thinke that Christ in his owne person, ministred and spake words of comfort to the wearie, in the times of the Prophets, because he was not then exhibited in our nature; and yet he did then speake, but how? in the persons of the Prophets. So likewise, because Christ now in the new Testament, speaks not vnto the afflicted in his owne proper person, it remaineth therefore, that he performes this great work in the Ministerie of Pastours and Teachers vpon earth, to whome he hath giuen knowledge and other gifts to this ende and purpose. There must needs therefore be a certaine and infallible doctrine, propounded & taught in the Scriptures, whereby the consciences of men distressed, may be quieted and releued. And this doctrine is not attained vnto by extraordinarie reuelation, but must be drawne out of the written word of God.

The point therefore to be handled is, What this doctrine should be? It is not a matter easie and at hand, but full of labour and difficultie: yea very large, like vnto the maine sea: I will onely (as it were) walke by the bankes of it, and propound

pound the heads of doctrine, that thereby I may at least occasion others, to consider and handle the same more at large.

That I may proceede in order; First, I am to lay downe certaine Grounds or Preambles, which may giue light & direction to the things that followe: and in the next place, I will propound and answer the maine & principall Questions of Conscience.

The Grounds or Preambles are especially foure. The first touching Confession. The second touching the degrees of Goodnesse in things and actions. The third touching the degrees of Sinne. The fourth and last concerning the Subiection and Power of conscience. Of these in order.

The first Ground is, That in the troubles of conscience, it is meete and conuenient, there should alwaies be vsed a *private Confession*. For Iames saith, *Confesse your faults one to another, and pray one for another*, thereby signifying that Confession in this case, is to be vsed as a thing most requisite. For in all reason, the Physitian must first knowe the disease, before he can apply the remedie; and the griefe of the heart will not be discerned, vnlesse it be manifested by the confession of the partie diseased; and for this cause also in the griefe of conscience, the *seruple*, that is, the thing that troubleth the consci-

Iam. 5. 16.

ence must be knowne. Neuerthelesse in priuate confession, these caueats must be obserued. First, priuate confession must not be vrged, as a thing simply or absolutely necessarie, without which there can be no saluation. Againe, it is not fit that confession should be of all sinnes, but onely of the *scruple* it selfe, that is, of that or those sinnes alone, which doe trouble and molest the conscience. Thirdly, though confession may be made to any kinde of man, (*Confesse one to another*, saith Iames,) yet is it especially to be made to the Prophets and Ministers of the Gospel. For they in likelyhood of all other men, in respect of their places and gifts, are the fittest and best able to instruct, correct, comfort, and enforme the weake and the wounded conscience. Lastly, the person to whome it is made, must be a man of trust and fidelitie, able & willing to keepe secret things that are reueiled, yea to burie them (as it were) in the graue of obliuion, for *Loue couereth a multitude of sinnes*.

The next ground is touching the degrees of Goodnes in humane things and actions. Goodnesse in things is twofold; vncreated, and created. Vncreated is God himselte, who neuer had beginning, and who is Goodnesse it selfe, because his nature is absolutely and perfectly good, and because he is the author and worker thereof in all things created. Created goodnes

is that whereby the creature is made good; and it is nothing else, but the fruit of that goodnesse that is essentially in God. Now the degrees thereof are these. There is a generall or naturall goodnesse in creatures, and a more speciall or morall goodnesse.

Generall goodnesse is that, whereby all creatures are accepted and approoued of God, by whome they were both created and ordained. Thus euery creature is good, partly by creation, and partly by ordination. By creation it is, that the substance of each creature, as of the Sunne, the Moone, the Earth, Water, Meate, Drinke, &c. is good, hauing the being thereof from God. Hence also the essentiall properties, quantities, qualities, motions, actions and inclinations of the creatures, in themselves considered, with all their euents, are good. By the same generall goodnesse also, euen the Deuill himself and his actions, as he is a substance, and as they are actions, hauing their being from God, are good. Things againe doe take vnto them the condition of goodnesse, not onely by creation, but also by Gods ordination, whereby they are directed and appointed, to some certen vses and endes. Thus the euil Conscience, Hel, & Death are good, because they are ordained of God, for the execution of his iustice, howsoeuer in themselves and to vs they be euill.

gradus

factorat
operatur

genus

o Splendida pec-
cat.

Aq. 18.

Besides this generall and naturall goodnesse, there is also a *speciall* or *morall* goodnesse properly so called: and it is that, which is agreeable to the eternall and vnchangeable wisdom of God, reuealed in the morall lawe, wherein it is commaunded; and things as they are therein commaunded to be done by God: are good *morally*. Nowe of actions morally good, there be two degrees; for they are either good in themselves alone, or good both in themselves and in the doer. In themselves alone some things be morally good: for example, when a wicked man giues an almes, it is a good worke onely in it selfe, but not good in the doer, because it is not done in faith, and from a good conscience; and so are all the vertues of the Heathen, morally good in themselves, but they are not good in heathen men: for in them they are but *beautiful* *sinnes*. The next degree of goodnesse is, whereby things and actions are both good in themselves, and in the doer also. Of this sort were the praiers & almes of *Cornelius* good in themselves, & in him also, because he was a beleuer.

Now opposite to things and actions morally good or euill, are actions and things of a middle nature, commonly termed *indifferent*, which in themselves beeing neither good nor euill may be done or not done without sinne; In themselves I say, for in their circumstances

stances, they are and may be made either euill or good. And here we must remember, to put a difference betweene conueniencie, and inconuenience, which ariseth from the nature of indifferent things. *Conueniencie* is, when a thing or action is so fitted to the circumstances, and the circumstances fitted to it that thereby it becomes a thing Conuenient. On the other side, *Inconuenience* is, when the thing or action is done in vnmeet circumstances, which bring some hurt or losse to the outward man, or stand not with decencie: and therefore doe make it to be Inconuenient. And by this that hath beene said, we may discerne, when an action is good, euill, indifferent, conuenient, or inconuenient.

The third Ground, is touching the degrees or differences of Sinne. And here we must first of all search, what is sinne properly, and what is properly a sinner. Sinne in his proper nature (as S. Iohn saith) is an *anomie*, that is, a want of conformitie to the law of God. For the better vnderstanding whereof, we must know, that there were in Adam before his fall, three things not to be seuered one from the other: the Substance of his bodie and of his soule; the Faculties and powers of his bodie and soule: and the Image of God consisting in a straightnes, and conformitie of all the affections, and powers of man to Gods will. Nowe when Adam falls,

1. Iob 34.

falls, and sinnes against God, what is his sinne? Not the want of the two former, (for they both remained,) but the very want, and absence of the third thing, namely, of conformitie to Gods will. I make it plaine by this resemblance; In a muscull instrument, there is to be considered, not onely the instrument it selfe, and the sound of the instrument, but also the harmonie in the sound. Nowe the contrarie to harmonie, or the disorder in musicke, is none of the two former, but the third, namely the discord, which is the want or absence of harmonie, which we call *disharmonie*. In the same manner, the sinne of Adam, is not the absence either of the substance, or of the faculties of the soule and the bodie, but the want of the third thing before named, & that is, conformitie, or correspondencie to the will of God, in regard of obedience. But some may say: the want of conformitie in the powers of the soule, is not sinne properly: because in sinne, there must be not onely an absence of goodnesse, but an habite or presence of euill. I answer, that this very want of conformitie, is not onely the absence of goodnesse, but also the habite or presence of euill. For as this want enters in, and is receiued into mans nature, it is properly a want or absence of goodnesse: againe, after it is receiued into the nature of man, it continues and abides in the powers and faculties

ties thereof, and so it carries the name of an habit.

It may be said againe, that lust and concupiscence, that is, Originall sinne, drawes the heart away from the seruice of God, and entises it to euill. Now to entise or drawe away, is an action, and this action cannot proceede of a meere priuation or want. *Ans.* We must consider sinne two waies: first ioyntly with the thing or subiect, in which it is: secondly by it selfe in his owne nature. If we consider it with his subiect, it is an euill inclination or action, but if we consider it in it owne nature, it is no inclination, or action, but a want. For example: in a murther we must consider two things: one is, the action of moouing the bodie, and of holding vp the weapon, &c. which is no sinne properly, if it be considered as an action: because euery action comes from God, who is the first cause of all things and actions. Again, in murther there is a second thing, namely the killing or slaying of the man, which is the disorder or aberration in the action, wherby it is disposed to a wrong vse and end: and thus the action is a sinne, namely in respect it wants conformitie to the will of God. The nature then of the sinne lies not in the action, but in the manner of doing the action: and sinne properly is *nothing formally subsisting, or existing* (for then God should be the author

In peccato nihil
positivum.

1. Cu'pa.

2. Reatus. Y

3. Poena.

4. Macula.

author of it, in as much as he is the creatour and ordainer of every thing and action,) but it is an *ataxie*, or absence of goodnes and vprightnes, in the thing that subsisteth: therefore it is well and truly said in Schooles, *In sinne there is nothing positive*: but it is a want of that which ought to be, or subsist, partly in the nature of man, and partly in the actions of nature. Thus we see what sinne is.

The second thing to be considered is, what is a Sinner properly? For the knowledge hereof, we must consider in every sinne foure things: first, the *fault* whereby God is offended: then, the *guilt* which binderth over the conscience vnto punishment; thirdly, the *punishment* it selfe, which is eternall death. Of these three, not the guilt or punishment, but the fault or offence, makes a man a sinner. But here is a further difficultie. VVhē a man hath committed some offence, and the saide offence is done and past, it may be some twentie or thirtie yeares: yet the partie offending, doth not therefore cease to be a sinner. Now then I demaund, what is the very thing, for which he is named and rearmed still a sinner in the time ptesent, the offence being past? The answer is, that every actuall sinne, beside the three former, must be considered with a fourth thing, to wit, a certaine *staine*, or *blotte*, which it imprints and leaues in the offender

offender as a fruite, and that is an inclination, or euill disposition of the heart, whereby it becomes apter or proner to the offence done, or to any other sinne. For looke as the drop sic man, the more he drinks, the drier he is, and the more he still desires to drinke: euen so a sinner, the more he sinnes, the apter is he to sinne, and more desirous to keepe still a course in wickednesse. And as a man that lookes vpon the Sunne, if he turne his face away, remains turned vntill he turne himselfe againe: so he that turnes from God by any sinne, makes himselfe a sinner, and so remains, vntill he turne himselfe againe by repentance. Thus Dauid was a sinner, not onely in the very acte of his adulteric and murder: but euen when the acte was done and past, he remained still a murderer and an adulterer; because a newe, or rather a renewed pronenesse to these, and all other sinnes, tooke place in his heart by his fall, and got strength, till he turned to God by repentance, vpon the admonition of the Prophet. The thing then, whereby a sinner is tearmed a sinner, is the Fault together with the fruit thereof, namely, the blotte imprinted in the soule, so oft as men doe actually offend.

The vse of this doctrine touching sinne,
is

is twofold. First, by it we learne and see what is Originall sinne, whereby an Infant in the first conception and birth is indeed a sinner. Every Infant must be considered as a part of Adam, proceeding of him and partaking of his nature: and thereby it is made a sinner, not onely by imputation of Adams offence, but also by propagation of an aptnesse, & pronenesse vnto every euil, receiued together with nature from Adam. And thus ought we to conceiue Originall sinne, not to be the corruption of nature alone, but Adams first offence imputed, with the fruit thereof the corruption of nature, which is an inclination vnto euery euill, deriued together with nature from our first parents. Secondly, by this we are taught, to take heed of all and euery sinne, whether it be in thought, word, or deed: because the committing thereof, though in respect of the act it passeth away in the doing, yet it breedeth and increaseth a wicked disposition in the heart, (as hath beene said) to the offence done, or any other sinne. Men deceiue themselves, that thinke all the euill of sinne, to be only in the act of sinning & to go no further; whereas indeed euery offence hath a certen blot going with it, that corrupteth the heart, and causeth man to delight and lie in his offence, which lying in sinne is a greater cause of damnation, then the very sinne it selfe. This therefore must admonish

monish vs, to take heed least we continue in any sinne, and if it fall out, that through infirmine we be ouertaken by any tentation, wee must labour to rise againe, and turne from our sinne to God, by new and speedy repentance.

Thus much of Sinne it selfe. Now follow the differences thereof, which are manifold. The first sort are to be gathered from the causes and beginnings of sinne in man, which are three-fold, Reason, Will, and Affection.

The differences of sinne in respect of Reason are these. First, some are sinnes of knowledge, some of ignorance. A sinne of knowledge is, when a man offends against his knowledge, doing euill when he knoweth it to be euill: and this is greater then a sinne of ignorance, for *he that knoweth his masters will, and doth it not, shall be beaten with many stripes.* A sinne of ignorance is when a man doth euill, not knowing it to be euill. Thus Paul was a blasphemers, an oppressour, and persecuted the Church of Christ ignorantly, and in a blind zeale, not knowing that which he did to be euill. Nowe by ignorance here I meane, an ignorance of those things which ought to be knowne, and this is twofold: simple, or affected. Simple ignorance is, when a man after diligence and good paines taking, still remaines ignorant: this ignorance will not excule any man, if it be of such things

as

as he is bound to know : for it is saide, *He that doth not his masters will*, by reason he knew it not, *shall be beaten with stripes*, though fewer.

And in this regard, euen the Heathen which knew not God, are inexcusable, because they were bound to haue knowne him : for Adam had the perfect knowledge of God imprinted in his nature, and lost the same through his own default, for himselfe and his posteritie. And it is the commandment of God, whereunto euery man is bound to performe obedience, that man should *know him*, that is, his will and word. But some may demand, how any man can be saued, seeing euery man is ignorant of many things which he ought to know? *Ans.* If we know the grounds of religion, and be carefull to obey God according to our knowledge, hauing withal a care and desire, to increase in the knowledge of God and his will, God will hold vs excused : for our desire and indeauour to obey, is accepted for obedience it selfe. And the greater this simple ignorance is, the lesser is the sinne : and hereupon *Peter* lesseneth, &c (in some sort) excuseth the sinne of the Iewes, in crucifying Christ, because they did it *through ignorance*: and so doth *Paul* his sin in persecuting the Church, when he alleadgeth, that it was done *ignorantly in unbeliefe*. But howsoeuer this sinne by such meanes may be lessened, yet remains it still a sinne

Act. 3. 17.

1. TIM. 1. 13.

sinne worthe condemnation. Affected ignorance is, whe a man takes delight in his ignorance, and will of purpose be ignorant: not vsing, but contemning the means, whereby to get and increase knowledge. And that carelessly and negligently, because he wil not leaue sinne which he loueth, nor forsake the euill trade of life, wherein he delighteth. This is the sinne of those, whereof *Iob* speaketh, who say vnto God, *Depart from vs: for we desire not the knowledge of thy wayes.* And of whome *Dauid* complaineth, that *they flatter themselves in their owne eyes, and haue left off to vnderstand, and to doe good.* This ignorance is damnable and deuillish: it excuseth no man, but doth rather aggravate and increase his sinne: yea it is the mother of many grieuous enormities.

Iob 31. 14.

Psal. 36. 3.

Xmiltigen de lru

Againe, Ignorance is twofold: of the ^a Law, or of the thing the Law requireth. Ignorance of the Law is, when a man knowes not the law of God written, nor the law of nature. This ignorance may somewhat lessen the sinne, but it excuseth no man: because it is naturall, and euery man is boind to know the Law. Ignorance of the thing the law requireth, is the ignorance of the ^b fact: and that is either with the fault of the doer, or without the fault. Faultie ignorance, is the ignorance of a fact, which he might haue preuented. As whe a man

^a Ignorantia
iuris.^b Ignorantia
facti.

in his drunkennes killeth another: in this fact, not knowing what he doth, he also knoweth not that he hath offended: and yet because he might have prevented his drunkennes, therefore he is faultie, and sinneth. Faultlesse ignorance is, when a fact is done, which could not be either knowne, or auoided before hand. For example: if a man be lopping a tree, and his axe head fall from the helue, out of his hand, and kills another passing by; here is indeede manslaughter, but no voluntarie murther: because it was a thing that could not be auoided, and did not fall out through his default. And this ignorance is excusable.

The second fountaine of sinne, is the Will, from whence arise these three differences of sinnes: some are from the will immediatly, some besides the will, and some are mixt, partly with the will, and partly against the will. Sinnes proceeding from the will, are properly tearmed *voluntarie*; such as the doer moued by his owne will commits, though he know them to be euill. And here, the more free the will is, the greater is the sinne: for wil added to knowledge, makes the sinne the greater. Vnder voluntarie sinnes, are comprehended all such, as proceede from stirred affections: as when a man tells a lie for feare, or striketh another in anger: and the reason is, because these offences, though they are

not

*of voluntarie
petentis*

not done vpon deliberation, but arise from the violence of affection, yet they doe not exclude Consent. Hither also we may referre, sinnes committed by compulsion: as when a man is forced to denie his religion, his offence in deede and in truth is voluntarie, (though some otherwise thinke it to be a mixt action.) For compulsion doth not reach to the will, but to the outward man, and serues to draw forth a consent: and when consent is yeilded, he denies his religion voluntarily: for *the will cannot be constrained.* In the next place, sinnes beside the will are such, as are neither directly from the will, nor against it. Of this sort are the first sudden motions vnto sinne, conceived in the heart with some inward pleasure and delight: and these are truly sinnes, though in respect little sinnes, condemned in the last commandement. And they are not from the will, because they go without and before consent: neither yet are they against the will, because then the heart would not take delight in them. Here by the way, we are to note, against the doctrine of the Papists, that all sinnes are not voluntarie: for whatsoever waiteth conforritie to the law of God, it is sinne, whether it be with consent of will or no. But many such desires and delights, arise suddenly in the heart of man, which are not according to the law of God, and haue no consent or approbati-

X non tamet subit

*Voluntas non
cogitur:*

liberis

on of will. In like manner, when one man kills another, thinking that he killeth a wild beast: if the same man remembreth afterwards what he hath done, and is not grieved for the fact: in this case he hath sinned, because his not grieving, is offensive vnto God, though the fact were meerey besides his will.

Mixt Sinnes are partly from the will, partly against it. Of this sort are the workes of the man regenerate, which are done partly with his will, and partly against his will, beeing partly good, and partly euill. The reason hereof is this. There are in man after regeneration, two contrarie grounds or beginnings of actions: to wit, naturall corruption, or the inclination of the minde, will, and affections, to that which is against the Law, called the Flesh: and a created qualitie of holines, wrought in the said faculties by the holy Ghost, tearmed the Spirit. And these two are not seuered, but ioyned and mingled together, in all the faculties and powers of the soule. Now betweene these, there is a continuall combat, corruption fighting against grace, & grace against corruption. Hence it is, that there beeing euē in one & the same will, cōtrarie inclinations, there must necessarily flow from the man regenerate, contrary actions; the flesh in every action, willing that which is euill, and the Spirit on the other side, that which is good. This *Paul* confessed and acknowledged, vpon his owne experi-

ence, after his conversion, when he said, *To will is present with me, but I find no meanes [perfectly to doe] that which is good.* Again, *I delight in the law of God, concerning the inner man, but I see another law in my members, rebelling against the law of my minde; and leading me captiue to the law of sinne, which is in my members.*

Rom. 7. 18.

and 24. 27.

The third Ground or fountaine of sinne in man, is Affection, from whence doe proceede two kinds, namely, sinnes of Infirmitie, and sinnes of Presumption. Sinnes of Infirmitie are such, as proceede from the sudden passions of the mind, and the strong affections of the heart: as from hatred, griefe, anger, sorrow, and such like. These sinnes are commonly thought to be, in all men: but the truth is, they are properly incident to the regenerate. For infirmitie cannot be said properly to be in them, in whome sinne hath firmite or strength, and where is no power of grace at all. Again, the man that is regenerate, sinneth not either when he would, because he is restrained by the grace of God that is in him: or in what manner he would, partly because he sinneth not with all his heart, the strength of his flesh being abated by the Spirit; and partly, for that being fallen, he lies not still, but recouers himselfe by speedy repentance. An euident argument, that the sins whereinto he falleth, are not presumptuous, but arise ordinarily of weaknes and infirmitie.

and
in the
Psal. 134.

Numb. 15. 30.

Signes of Presumption are such, as proceede from pride, arrogancy, wilfulness, and haughtines of mans heart. Against these Dauid praiceth, saying, *Let not presumptuous finnes haue dominion ouer me.* And of them there be three degrees. The first is, when a man willfully goeth on in his finnes, vpon an erroneous perswasion of Gods mercie, and of his owne future repentance; this is the sinne of most men. The second is, when a man sinneth wilfully, in contempt of the law of God; this is called by *Moses*, a sinne with a *high hand*, & the punishment thereof was, by present death to be cut off from among the people. The third, when a man sinneth, not onely wilfully and contemptuously, but of set malice & spight against God himselfe, and Christ Iesus. And by this we may conceiue what is the sinne against the holy Ghost; which is not euery sinne of presumption, or against knowledge and conscience: but such a kind of presumptuous offence in which true religion is renounced: and that of set purpose and resolued malice, against the very Maiestie of God himselfe and Christ. Heb. 10. 29.

Now follow other differences of sinne in regard of the object thereof, which is the Law. In respect of the Law, sinne is twofold: either of commission; or of omission. I say, in respect of the Law, because God hath revealed in his Law two sorts of precepts: the one wherein some
good

good thing is commanded to be done, as to loue God with all our hearts, and our neighbour as our selues: the other wherein some euill is forbidden to be done, as the making of a grauen Image, the taking of the name of God in vaine, &c. Now a sinne of commission is, when a man doth any thing, that is flatly forbidden in the Law and word of God: as when one man kills another contrarie to the Law, which saith, *Thou shalt not kill*. A sinne of Omission is, when a man leaueth vnperformed, some dutie which the Law requireth: as for example, the preserving of his neighbours life, or good estate, when it lieth in his power so to doe. These also are truly sinnes, and by them as well as by the other, men shall be tried in the last iudgement. Sinnes of Omission haue three degrees. First, when a man doth nothing at all, but omits the dutie commanded, both in whole and in part, as when hauing opportunitie and abilitie, he doth not moue so much as one finger, for the sauing of his neighbours life. Secondly, when a man performs the dutie inioyned, but failes both in the manner and measure thereof. Thus the heathen men failed in doing good workes, in that the things which they did, for substance and matter, were good and commendable, beeing done vpon ciuill and honest respects, and referred to common good; yet in truth their actions were

Math. 23. 42-43

no better then finnes of omission, in as much as they issued from corrupted fountaines, hearts void of faith: and aimed not at the maine end, and scope of all humane actions; the honour and glorie of God. Thirdly, when a man doth things in a right manner, but faileth in the measure thereof. And thus the children of God doe sinne, in all the duties of the law. For they doe the good things the law commandeth, as loue God and their neighbour: but they cannot attaine to that measure of loue, which the law requireth. And thus the best men liuing, doe sinne in euery good worke they doe, so as if God should enter into iudgement; deale with them in the rigour of his iustice, and examine them by the strict rule of the Law, he might iustly condemne them, euen for their best actions. And in this regard, when we pray daily for the pardon of our finnes, the best workes we doe, must come in the number of them: because we faile, if not in substance and manner, yet at the least in the measure of goodnes, that ought to be in the doing of them. We must also haue care to repent vs, euen of these our finnes of Omission, as well as of the other of Commission: because by leauing vndone our dutie, we doe offer offend, then by finnes committed: and the least omission is enough to condemne vs, if it should be exacted at our hands.

The next difference of Sinnes may be this. Some are Crying sinnes, some are sinnes of Toleration. Crying sinnes I call those, which are so hainous, and in their kind so grievous, that they hasten Gods iudgements, and call downe for speedie vëgeance vpon the sinner. Of this kind there are sundrie exāples in the Scriptures, principally foure. First, *Cains sinne* in murdering his innocent brother *Abel*; whereof it was laide, *The voice of thy brothers blood crieth vnto me from the earth.* The next is, the sinne of *Sodom* and *Gomorrha*, which was pride, fulnes of bread, abundance of idlenessse, vnmercifull dealing with the poore, and all manner of vncleannesse, *Ezech. 16.* and of this, the Lord said, that *the crime of Sodom and Gomorrha was great, and their sinnes exceeding grievous.* The third, is the sinne of Oppressiō, indured by the Israelites in Egypt, at the hand of *Pharao*; and his task-masters. The fourth, is mercilesse Injustice in wrongful withholding, and detaining the labourers hire. Now they are called Crying sinnes, for these causes. First, because they are now come to their full measure & height, beyond which, God will not suffer them to passe, without due punishment. Again, the Lord takes more notice, and inquires further into them, thē into others, by reason that they exceede, and are most eminent where they be committed. Thirdly, they call for present

Gen. 4. 10.

Gen. 18. 20.

Exod. 1. 7.

Iam. 5. 4.

present helpe to the afflicted and wronged, and consequently, for speedie execution of vengeance, vpon the authors and committers of them. And lastly, because God is wont to giue care vnto the cries of those, that endure so heauie measure at the hands of others, and accordingly to helpe them, and reward the other with deserved punishment.

Next vnto these are sinnes of Toleration, lesser then the former: which though in themselves they deserue death, yet God in his mercie shewes his patience and long sufferance, vpon the committers thereof, either deferring the temporall punishment, or pardoning both temporall and eternall to his Elect. Such a sinne was the ignorance of the Gentiles before Christs coming: which God deferred to punish, and (as we may say) *winked* at it. More especially there be three sorts of sinnes of Toleration: the first is Originall sinne, or concupiscence, in the regenerate after regeneration: for it is not in our conuersion quite abolished, but remains more or lesse molesting and tempting vs till death. And yet if we carrie a constant purpose not to sinne, and indeauour our selues to resist all tentations: this concupiscence of ours, shall not be imputed vnto vs, nor we condemned for it. And to this purpose the holy Apostle saith, *There is no condemnation to them that*
are

Act. 17. 30.

O impudens.

Rom. 8. 1.

are in Christ. Yet saith he not, *There is nothing*
worthie condemnation in them: for Originall
sinne remaines till death, truly deseruing dam-
nation, though it be not imputed. The second
kind of sinnes of Toleration, are vnknowne and
hidden sinnes in the regenerate. For *who can tell*
how oft he offendeth? saith Dauid. When a man
that is the child of God, shall examine his heart,
and humble himselfe euen for all his particular
sinnes, which he knoweth by himselfe: there
shall yet remaine some vnknowne sinnes, of
which he cannot haue a particular repentance:
and yet they are not imputed but pardoned, whē
there is repentance for knowne sinnes. As for
example, Dauid repents of his murther and a-
dulterie, and yet afterwards (erring in iudge-
ment, by reason of the corruption of the times,)
he liued to his death, in the sinne of polygamic,
without any particular repentance, that we heare
of. In like manner did the Patriarks, who may
not altogether be excused: yet they were not
condemned therefore: neither were they saued
without repentance for this sinne; but God in
mercie, accepted a generall repentance for the
same. And the like is the case of all the Eleēt, in
regard of their secret and hidden faults: for vn-
lesse God should accept of a generall repentance
for vnknowne sinnes, few or none at all should
be saued. And herein doth the endlesse mercie
of

Esaia.

x

Nauiay

Exod. 4. 25.

of God notably appeare, that he vouchsafeth to accept of our repentance whē we repent, though not in particular as we ought to doe. Neuertheless, this must not incorage, or emboldē any mā to liue in his sinnes, without turning vnto God. For vnto we repent in particular, of all the sinnes we know, not only our knowne offences, but euen our secret sinnes shall condemne vs. Many sinnes are committed by men, which afterwards in proceesse of time be quite forgotten. Others are committed, which notwithstanding are not known, whether they be sins or no. And in doing the best duties we can, we offend often, & yet when we offend, we perceiue it not; and all these in the regenerate, through the mercie of God, are sinnes of Toleration, in respect of patticular repētaunce. The third kind of sinnes of Toleration, are certain patticular facts of men reprooued in Scripture, and yet neuer punished. Such was the fact of *Zipporah*, in circūcising her child, in the presence of her husband, he being able to haue done it himselfe, and shee hauing no calling, to doe that which shee did. For though the hād of God was against him, yet was he not sick, (as some would excuse the matter) neither is there any such thing in the text: but it is rather to be thought, that she herselfe circūcised her sonne in hast, to prevent her husband: for the deede was done in some indignation, and shee cast the foreskin at his feet. And

And yet, because this fact was some manner of obedience, in that the thing was done which God required, (though not in that manner that he required,) God accepted the same, & staid his hand from killing *Moses*. Thus God accepted of *Achabs* humilitie, though it were in hypocrisie, because it was a shew of obedience: and for that deferred a temporall punishment, till the daies of his posteritie, God sent lyons to destroy the Assyrians, that dwelt in Samaria, for their Idolatry: yet so soone as they had learned to feare the Lord, after the manner of the God of Israel, though they mingled the same with their own Idolatry, God for that halfe obedience, suffered them to dwell in peace.

1. king. 21.

2. king. 17.

The Sixt distinction of Sinnes may be this. Some are sinnes against God, some against men. This distinction is grounded vpon a place in Samuel: *If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who shall plead for him?* Sinnes against God are such, as are directly and immediately committed against the Maiestie of God. Such are Atheisme, Idolatry, Blasphemie, Periurie, Profanation of the Sabbath, and all the breaches of the first table. Sinnes against men, are iniuries, hurts, losses, and damages; whereby our neighbour is, in his dignitie, life, chastitie, wealth, good name, or any other way iustly offen-

1. Sam. 12.

offended, or by vs hindred. And such actions must be considered two waies. First, as they are iniuries & hurts done vnto our neighbour: and secondly, as they are breaches of Gods law, forbidding vs so to doe: and in this second respect they are called sinnes, because sinne is properly against God: and therefore by sinnes against men, we are to vnderstand, iniuries, losses, or damages done vnto them. In this sense, must that place in *Matthew* be expounded: *If thy brother sinne against thee, &c.*

Math. 18.

The seauenth difference of sinnes, is noted by *S. Paul*, where he saith, *every sinne that a man doth, is without the bodie: but he that commits fornication, sinneth against his owne bodie.* In which place, sinnes are distinguished into those that are without the bodie, and those that are against a mans owne bodie. Sinnes without the bodie, are such sinnes as a man committeth, his bodie being the instrument of the sinne, but not the thing abused. Such are Murther, Theft, & Drunkenesse: for in the committing of these sinnes, the bodie is but a helper, and onely a remote instrumentall cause, and the thing abused is without the bodie. For example: in drunkennes, the thing abused by the drunkard, is wine or strong drinke: in theft, another mans goods: in murther, the instrument whereby the fact is committed. The bodie indecde conferres his

helpe

1. Cor. 6. 18.

helpe to these things, but the iniurie is directed to the creatures of God, to the bodie and goods of our neighbour. And such are all sinnes, adulterie onely excepted. Sinnes against the bodie are, those in which it selfe is, not onely the instrument, but the thing abused too. Such a sinne is Adulterie only, and those that are of that kind, properly against the bodie: first, because the bodie of the sinner, is both a furthering cause of the sinne, and also that thing which he abuseth against his owne selfe. Secondly, by this offence, he doth not onely hinder, but loose the right, power, and proprietie of his bodie, in that he makes it the member of an harlot. And lastly, though other sinnes in their kind, doe bring a shame and dishonour vpon the bodie, yet there is none that sitteth so nigh, or leaueth a blot so deeply imprinted in it, as doth the sinne of vncleannes.

The eight distinction of finnes, is grounded vpon *Pauls* exhortation to *Timothe*: *Communi- cate not with other mens finnes*. Finnes are ei- ther Other mens finnes, or Cōmunication with other mens finnes. This distinction is the rather to be knowpe and remembred, because it serues to extenuate or aggrauate finnes committed. Communication with sinne is done sundrie waies: first, by counsell: thus *Caiphas* sinned when he gaue counsell to put *Christ* to death: secondly,

David cont

From. 17. 35.

1 Tim. 3. 34.

X meandate

Secondly, by commandement: so David sinned in the murther of Urias. Thirdly, by consent, or assistance, Rom. 1. 31. Thus Saul sinned in keeping the garments of them that stoned Steven. Act. 22. 20. Fourthly, by provocation: thus they sinned that provoke others to sinne, and hereof Paul speaketh when he saith, *Fathers must not provoke their children to wrath.* Eph. 6. 4. Fifthly, by negligence, when men are called to reprove sinne, and doe not. Sixthly, by flatterie, when men looth vp others in sinne. Seaventhly, by winking at sinnes, or passing them over by slight reproofe, Eph. 5. 11. Thus Eli sinned in rebuking his sonnes, and thereby brought a temporall iudgement vpon himselfe, and his familie. 1. Sam. 2. chap. and 4. Eighthly, by participation, Eph. 5. 7. & thus they do sin, that are receiuers of theeuers. Ninthly, by defending another man in his sinne: for *he that iustificeth the wicked, and condemneth the iust, euen they both are an abomination to the Lord.*

The Ninth distinction followeth. *Some mens sinnes (saith Paul) are open before hand, some follow after.* Which place by some is expounded thus: Some mens sinnes are kept secret, till the last iudgement, and some are reuealed in this life, before that day. This I thinke is a truth, but not the meaning of the text. For in the 23. verse the Apostle spake of Ordination, giuing charge

to Timothie, that he should not suddenly admit any into Ecclesiasticall offices, least he did partake with their sinnes. Now in this 24. verse, he rendereth a reason thereof, saying, *Some mens sinnes are open before hand*: that is, some mens faults and wants are knowne, before their ordination to Ecclesiasticall offices, and of such the Church may know what to iudge and say. But some againe follow after, that is, they are not reuealed till after their ordination: and thus Iudas his wickednes, did not appeare at the first, but was reuealed alter he was called to be an Apostle.

And thus we see, what be the Differences of Sinnes: touching all which, this must be held and remembred for a Ground, That every sinne, in what degree so euer it be, is *mortall* of it selfe: and no sinne is *ueniall* in it owne nature. For *the wages of euery sinne is death*. Rom. 6. 23. And, *Cursed is euery one, that continueth not in all things, that are written in the booke of the law, to doe them*. Gal. 3. 10.

This Ground must be holden against the Church of Rome: who in her Case-diuinirie, vseth to pacifie the conscience, by teaching men, that sundrie of their sins be veniall. And though euery sinne of it selfe be mortall, yet all are not equally mortall: but some more, some lesse: because in sinne there be sundrie degrees, as hath

bee in part shewed.

Again, the same sinne may be encreased, or lessened, and consequently made more or lesse hainous, sundrie waies. First, by the Circumstances, which are principally seauen. The first is the subject or *person* sinning. Thus the sin of a publicke person, is more heinous, yea more mortall, then the sinne of a private man: because he is in eminent place, and his actions are more exemplarie and scandalous, then are the actions of inferiour men. The seruant, that *knowes his masters will*, if he doth it not, is the greater sinner, and shall endure a greater punishment, then he that neglectes the same vpon simple ignorance. Math. 10. 15. The Minister and dispenser of the word, if he be vnfaithfull and vnprofitable, his offence, and consequently his punishment, is farre greater then other mens. Math. 5. 13. The second is, the object or partie which is offended: thus the Iewes did more heinously sinne in crucifying Christ the sonne of God, the *Lord of glorie*, then did their fathers which persecuted and killed the Prophets. The iniurie that is done vnto those whome God tenderly loueth, is farre more displeasing vnto him, then if it were done to others. *He that toucheth you* (saies the Prophet, meaning the Iewes his chosen & beloved people) *toucheth the apple of his eye*. Zach. 2. 8. The man that deuisech mischief against his harme.

harmlesse brother that dwelleth peaceably by him, committeth a sinne most odious vnto God and man. Prov. 3. 29. Psal. 7. 4. He that is called and conuerted vnto God and Christ, and maketh not honest prouision for *his owne, which are of his familie*, is so notorious an offendour, that S. Paul holds him a *denier of the faith, and worse then an Infidell*. 1. Tim. 5. 8. The person that shall raile *upon the Iudge*, or speake euill of *the Ruler of his people*, is a greater transgressor of Gods commandement, then he that reuileth, or abuseth an ordinarie man. Exod. 22. 28. The third is the Thing done in which the offence is committed. Thus, to falsifie *the word of God, and to prophane his worshippe and Seruice*, is much more abominable in his sight, then is the *falsifying* of the word of a man, or the abuse of humane lawes and ordinances. The hurting and indamaging of the person and life of our neighbour, is a more odious offence, then is the diminishing of his goods and outward estate: and the hurt that redoundeth by our default vnto his soule, is more offensiue euery way, then the wrong that is offered vnto his bodie. The fourth, is the place where it is done. According to this Circumstance, if a man shall either speake or doe any thing, that comes vnder the name of a breach of pietie or iustice, in publike place, as in *the congregation, in open court, or generall as*

C 2 *semble,*

sembly, and that with publike and generall scandall: he is a greater offendour, then if he spake or did the same at home, in his house or closet. The fift is the End, in respect whereof, he that stealeth from another, that whereby he may satisfie his hunger, and saue his life, beeing driuen to extreme necessitie: offendeth in a lower and lesser degree, then the theefe that robbeth by the high way side, for this end, to enrich himselfe by the losses of other men. The sixt is the Manner how: Thus he that committeth vncleanness in the outward act, doeth more grievously sinne, and with greater scandall, then if he onely entertained an vncleane thought into his heart. And he that sinneth of set purpose and presumption, or of obstinate and resolu'd malice against God, hath proceeded vnto a higher degree of iniquitie, then if he had fallen vpon ignorance, infirmitie, or disordered and distempered affection. In like manner, the sinne of the Iewes, in forcing Pilate by their threatning tearmes, (as that he was an enemy to Caesar, &c.) to the vniust condemnation of Christ Iesus, was in a higher degree, then the sinne of Pilate himselfe, who yeilding vnto their importunitie, pronounced sentence against him, Ioh. 19. 11. The last is the Time, which also serues to aggravate the sinne. For ordinarie disobedience in the time of grace, and wilfull neglect of gods calling, in the abundance

dance of meanes, is a great deale more damnable, then the cōmission of sin, in the daies of ignorāce and blindnesse, whē the like means are wanting.

a. 1. p. 221.

Now from this doctrine of the increasing and lessening of Sin in these respects, we may gather, that all sins are not alike or equall, as the Stoicks of ancient times, and their followers haue falsely imagined. For it hath bin proued at large, by induction of sundrie particulars, that there are degrees of sinnes, some lesser, some greater: some more offensive and odious to God & man, some lesse. And that the circumstances of time, place, person, and manner of doing, doe serue to enlarge or extenuate the sinne committed.

If it be here alleadged, that Sin is nothing but the doing of that, which is *vnlawfull to be done*, and that this is equall in all men that sinne: and therefore by consequent, offences are equall. I answer, that in euery sinne, men must not consider the vnlawfulness thereof onely, but the reason why it should be vnlawfull: and that is properly, because it a breach of Gods law, and repugnant to his will reuealed in his word. Nowe there is no breach of a diuine Law, but it is more or lesse repugnant vnto the will of the Lawgiuer, God himselfe. And many transgressions, are more repugnant thereunto then fewer: for the more sin is increased, the more is the wrath of God inflamed against the sinner vpon his due desert;

If it be said again, that the nature of Sinne stands onely in this, that the sinner makes an aberration from the scope, or marke that is set before him, and doth no more then passe the bondes of duty prescribed by God, and that all are alike in this respect: The answer is, that it is a falshood to affirme, that he which makes the lesse aberration from the dutie command-d, is equall in offence to him that makes the greater. For the same sinne for substance, hath sundrie steppes and degrees, in respect whereof, one man becommeth a more heinous offender then another for example, in the seauenth commandement when God forbiddes the committing of Adulterie, he forbiddeth three degrees of the same sinne to wit, adulterie of the heart, consisting of inordinate and vncleane affections; adulterie of the tongue in corrupt, dishonest, and vnseemly speeches and the very act of vncleanness and filthinesse committed by the bodie. Nowe it cannot be said, that he which breakes this commandement onely in the first degree, is as great a transgressour, as he that hath proceeded to the second, and so to the third. And therefore it remains for an vndoubted trueth, that Sinnes committed against the Law of God are not equall, but some lesser, some greater.

The second way to aggrauate sinne, is by addition of sinne to sinne: and that is done sundry waies:

Math. 5. 18.

1. Cor. 13. 25.

waies: first, by committing one sinne in the necke of another; as Dauid sinned, when he added murder to adulterie. Secondly, by doubling and multiplying of sinne, that is, by falling often into the same sinne. Thirdly, by lying in sinne without repentance. And here it must be remembered, that men of yeares living in the Church, are not simply condemned for their particular sinnes; but for their continuance and residence in them. Sinnes committed make men worthie of damnation; but living and abiding in them without repentance, is the thing that brings damnation. For as in the militant Church, men are excommunicate, not so much for their offence, as for their obstinacie; so shall it be in the Church triumphant; the kingdome of heaven shall be barred against men, not so much for their sinne committed, as for their lying therein without repentance. And this is the manner of Gods dealing with those that haue liued within the precincts of the Church; they shall be condemned for the very want of true faith and repentance. This should admonish euery one of vs, to take heed, least we lie in any sin; and that beeing any way overtaken, we should speedily repent, least we aggrauate our sinne by continuance therein, and so bring vpon our selues swift damnation.

Thirdly, the same sinne is made greater or les,

I: m. l. ij.

ser, 4. waies: according to the number of degrees in the committing of a sinne, noted by S. Iames, *Temptation, Conception, Birth, and Perfection*. A *Actual sinne* in the first degree of *temptation* is, when the minde vpon some sudden motion, is drawne away to thinke euill, and withall is tickled with some delight therein. For a bad motion cast into the minde, by the flesh and the deuill, is like vnto the baite cast into the water, that allureth and delighteth the fish, and causeth it to bite. Sinne in *conception* is, when with the delight of the minde, there goes consent of will to doe the euill thought on. Sinne in *birth* is, when it comes forth into action or execution. Sinne in *perfection*, when men are growne to a custome and habit in sinne, vpon long practise. For the often committing of one and the same sinne, leaues an euill impression in the heart, that is, a strong or violent inclination, to that or any other euill, as hath bin taught before. And sinne thus made perfect, brings forth death: for custome in sinning, brings hardnes of heart: hardnes of heart, impenitencie: and impenitencie, condemnation. Now of these degrees, the first is the least, and the last is the greatest. One and the same sinne, is lesse in temptation, then in conception: and lesse in conception, then in birth: and greater in perfection, then in all the former.

Sundry other Distinctions there are of finnes

as namely. That the maine finnes of the first Table, are greater then the maine finnes of the second Table. And yet the maine finnes of the second, are greater then the breach of ceremoniall duties, against the first table. But this which hath beene said shall suffice.

The vse of this doctrine is manifold. First, by it we learne, what the heart of man is by nature: namely, a corrupt and vncleane fountaine, out of which issueth in the course of this life, the streams of corruptions infinite in number, noysome in qualities, hainous in degrees, dāgerous in effects. For from thence doe flow, all the differences of sins before named, with their seuerall branches, and infinit many more, that cannot be rehearsed. This must moue vs humbly to sue vnto God, & earnestly to intreat him, to wash vs thoroughly from our wickednes, & cleanse vs frō our sins: yea to purge and to rinse the fountaine thereof, our vncleane and polluted hearts. And when by Gods mercy in Christ, apprehēded by faith, our hearts shal be purified, then to set watch & ward ouer them, and to keep them with all diligence. Secondly it teacheth vs, that miserable mortall man, is not guiltie of one or more sins, but of many & sundrie corruptions, both of heart and life. *Who can vnderstand his faults?* saith David. Now the allowāce of sin being death by gods ordināce, & God being iustice it selfe: answerably to the number

Math. 15. 19.

Act. 15. 9.

Prou. 4. 23.

Psal. 19. 14.

number of our offences, must we needs be lyable to many punishments, yea to death it selfe, both of the bodie and of the soule. This beeing our wofull estate, litle cause is there, that any man should thinke himselfe to be in good case, or presume of Gods mercie in regard of the small number of his sinnes. And much lesse cause hath he, falsely to imagine with the Popish sort, that he can merit the fauour of God by any worke done by him, aboue that which the Law requirerh; considering that it is impoossible for him to knowe either the number, or the nature, or the measure of his sinnes. Lastly, the consideration of this point, must be a barre to keepe vs in, that we be not too secure or presumptuous of our owne estate: for as much as we learne out of the word of God, that in respect of the multitude of our corruptions, this our life is full of much euill, and many difficulties, that we haue whole armies of enemies to encounter withall, not only out of vs in the world abroad, but within vs, lurking euen in our owne flesh. And vpon this consideration, that we should be at continuall defiance with them, vsing all holy meanes to get the victorie ouer them, by the daily exercises of inuocation and repentance, and by a continuall practise of new obedience, vnto all the lawes and commandements of God, according to the measure of grace receiued. And so much of the

the third Ground.

The fourth and last Ground, is touching the *subiection & power* of Conscience. *Conscience* is a knowledge ioyned with a knowledge. For by conscience we knowe what we know; and by it we knowe that thing of our selues which God knoweth of vs. The naturall condition of euery mans conscience is this; that it is placed in the middle betweene man and God, vnder God and aboue man. And this naturall condition hath two parts: the one is the subiection of conscience to God and his word; the second is a power whereby the conscience is ouer the man to vrge and binde him. Of the first, we haue this rule, that God alone by his word doeth onely binde conscience properly: for he is the onely Lord of the conscience, which created it, and gouerns it. He againe is the onely lawe-giuer, that hath power to saue or destroy the soule, for the keeping and breaking of his Lawes. *Iam. 4. 12.* Again, mans conscience is knowne to none but to God, and it is he onely that giues libertie to the conscience, in regard of his owne lawes. Vpon this it followeth, that no mans commandement or Lawe can of it selfe, and by it owne soueraigne power binde conscience, but doeth it onely by the authoritie and vertue of the written word of God, or some part thereof. Nowe the Power of conscience appeares in Pauls rule:
what-

Rom. 14. 23.

what soeuer is not of faith, that is, whatsoeuer man doeth, whereof he is not certainly perswaded in iudgement and conscience, out of Gods word, *it is sinne*. More plainly: a thing may be said, not to be done of faith two waies. First, when it is done, with a doubting and vnresolved conscience, as in those that are weake in knowledge. Of which sort were some in the *Primitive Church*, who notwithstanding they heard of the doctrine of Christian libertie, yet they were of opinion, that after Christs ascension, there was a difference to be made of meats, and thereupon thought, they might not eat of some kind of meats. Suppose now, that these persons (by accident) should haue bin drawne to eate swines flesh, which themselves had holden a thing forbidden: these men vpon this very fact haue sinned, because that which they did, was vpon an vnresolved conscience. Secondly, when a thing is done vpon an erroneous conscience, it is done not of faith, and therefore a sinne. The reason is, because the conscience, though it erre and be deceived, yet it bindeth so farre forth, as that if a man iudge a thing to be euill, either simply or in some respect, (though falsely) and yet afterward doeth it, he hath sinned and offended the Maiestie of God, as much as in him lieth.

THus much touching the *Preambles*, or *Groundes* of this doctrine. Nowe it
re-

remaineth that we come to the Questions of Conscience.

These Questions may be fitly deuided, according to the matter or subiect of them, which is Man. Now as Man is considered diuers waies, that is to say, either apart by himselfe, or as he standes in relation to another, and is a member of a Societie: so the Questions of Conscience are to be distinguished, some concerning man simply considered by himselfe: some againe, as he stands in relation to another.

Mā stādeth in a twofold relatiō: to God, or to Mā. As he stāds in relatiō to mā, he is a part of a bodie, and a member of some societie. Nowe the Questions that concerne him, as a member of a societie, are of three sorts, according to the three distinct kinds of societies. For enery mā is either a member of a Family, or of the Church, or of the Cōmonwealth. And answerably, some Questios connecte mā as a member of a family: some as he is a mēber of the Church: some as he is a member of the Commonwealth.

In a word therfore, all Questios touching mā, may be reduced to 3. generall heads. The first wherof is, concerning man simply considered as he is a man. The secōd, touching man as he stāds in relatiō to God. The third, concerning him as he is a member of one of the three societies, that is, either of the Family, or of the Church, or of the Commonwealth.

Que-

Questions of the first sort, as man is a Christian, are especially three.

The first : What a man must doe, that he may come into the fauour of God and be saued?

The second, Howe he may be assured in conscience of his owne saluation?

The third, Howe he may recouer himselfe, when he is distressed or fallen?

I. Question.

What must a man doe, that he may come into Gods fauour, and be saued?

FOR answer to this question, some Ground must be laid down before hand. For it is to be considered, and remembered in the first place, how and by what meanes, God that saueth brings a man to saluation.

In the working and effecting of our saluation,

uation, there are two speciall works of God: the *giuing of the first grace*, and after that the *giuing of the second*. The former of these two workes, hath X. seuerall actions. I. God giues man the outward meanes of saluation, specially the Ministerie of the word: and with it, he sends some outward crosse, to breake and subdue the stubbornnesse of our nature, that it may be made pleyable to the will of God. II. This done, God brings the minde of man to a consideration of the Lawe, and therein generally to see what is good, and what is euill, what is sinne, and what is not sinne. III. Vpon a serious consideration of the Law, he makes a man particularly to see and know, his own peculiar and proper finnes. IV. Vpon the sight of sinne, he smites the heart with the spirit of feare, whereby when man seeth his finnes, he makes him to feare punishment and hell, and to dispaire of saluation, in regard of any thing in himselfe.

Now these foure actions, are indeed no fruits of grace, but are onely *workes of preparation* going before grace; the other actions which follow, are effects of grace. V. The fift action of grace therefore is, to stirre vp the minde to a serious consideration, of the promise of saluation propounded and published in the Gospel. VI. After this, the sixt is, to kindle in the heart some

some seeds or sparkes of faith, that is, a will and desire to beleue, and grace to strue against doubting and dispaire. Nowe at the same instant, when God beginnes to kindle in the heart, any sparkes of faith, then also he iustifies the sinner, and withall beginnes the worke of sanctification. VII. Then, so soone as faith is put into the heart, there is presently a combate: for it fighteth with doubting, dispaire, and distrust. And in this combate, faith shews it selfe, by seruient, constant, and earnest inuocation for pardon: and after inuocation followes a strength & preuailing of this desire. VIII. Furthermore, God in mercie quiets and scles the Conscience, as touching the saluation of the soule, and the promise of life, whereupon it resteth and staiteth it selfe. IX. Next after this settled assurance, & perswasion of mercie, followes a stirring vp of the heart to Euangelicall sorrow, according to God, that is, a grieffe for sinne, because it is sinne, and because God is offended: and then the Lord workes repentance, whereby the sanctified heart turnes it selfe vnto him. And though this repentance be one of the last in order, yet it shewes it selfe first: as when a candle is brought into a roome, we first see the light before wee see the candle, and yet the candle must needes be, before light can be. X. Lastly, God gives a man grace to endeauour, to obey his commandments

ments by a newe obedience. And by these degrees, doeth the Lord giue the first grace.

The second worke of God tending to saluation, is to giue the second grace: which is nothing else, but the continuance of the first worke begun, that a man may perseuere in grace to the ende.

Now then to come the Answer; the holy Ghost hath propounded to vs, this Question of conscience, together with the resolution thereof, in these examples following. The men that were at Peters sermon, being touched with the sense of their owne miserie, vpon the doctrine which had beene deliuered; as the Holy Ghost saies; were pricked in *their hearts*, and cried one to another: *Men and brethren what shall we doe?* Peter moued by the spirit of God answers them, *Repent and bee baptized, for the remission of your sinnes*. The like was the case of the Iaylor, who, after that the stubbornnesse of his heart was beaten downe, by feare of the departure of the prisoners; he came trembling, and fell downe before Paul and Silas, and moued this question vnto them: *Sirs, what must I doe to bee saved?* To whome they gaue answer, *Beleeue in the Lord Iesus, and thou shalt be*

Act. 2. 37.

Act. 16. 30.

Mat. 10. 17. &c.

Mat. 23.

saue, and thine household. The young man in the Gospell sues to Christ, and askes him, *what shall I doe to be saued?* Christ answers him, *Keepe the Commandements.* When he replied that he had kept them from his youth, Christ tells him, that he must goe yet further, and *sell all that he hath, and giue to the poore.* And Iohn tells the Scribes and Pharises, who came vnto his Baptisme, and confessed their sinnes, that if they would flie from the wrath to come, they must *repent, and bring forth fruits worthie a mendment of life.* I answer then out of all these places, that he that would stand in the fauour of God and be saued, must doe foure things: first humble himselfe before God: secondly, belecue in Christ: thirdly, repent of his sinnes: fourthly, performe newe obedience vnto God.

For the first. *Humiliation* is indeede a fruite of faith: yet I put it in place before faith, because in practise it is first. Faith lieth hid in the heart, and the first effect wherein it appeares, is the abasing and humbling of our selues. And here we are further to consider three points: first, wherein stands humiliation: secondly, the excellencie of it: thirdly, the Questions of conscience that concerne it.

Touching the first point, Humiliation stands in the practise of three things. The first is, a sorrow of heart, whereby the sinner is displeased with

with

with himselfe, and ashamed in respect of his sins. The second is, a confession to God, wherein also three things are to be done: first, to acknowledge all our maine sinnes originall and actuall: secondly, to acknowledge our guiltinesse before God: thirdly, to acknowledge our iust damnation for sinne. The third thing in Humiliation, is supplication made to God for mercie, as earnestly as in a matter of life and death: and of these three things we haue in scripture the examples of Ezra, Daniel, and the Prodigall sonne. Ezra 9. Dan. 9. Luk. 15.

The second point is, the excellencie of Humiliation, which stands in this, that it hath the promises of life eternall annexed to it, Esa. 57. 15. *I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.* Plal. 51. 17. *A contrite and a broken heart, O God, thou wilt not despise.* Prou. 28. 13. *He that hideth his sinnes shall not prosper: but he that confesseth and forsaketh them shall finde mercie.* 1. Ioh. 1. 9. *If we acknowledge our sinnes, he is faithfull and iust, to forgive vs our sinnes, and to cleanse vs from all vnrightheousnesse.* By all these and many other places, it is manifest, that in the very instant, whē a sinner begins, truly in heart and conscience to humble himselfe, he is then entred into the state

2 Sam. 12. 5.

Esa. 38. 3.

Luk. 15. 18.

of saluation. So soone as Dauid said, *I haue sinned*, Nathan pronounceth in the name of the Lord, that his sinnes were put away. And Dauid himselfe saith, alluding to the former place, *I said I will confesse my sinne, and loe, thou forganest the wickednesse of my sinne*. When the Prodigall sonne had but said, *I will goe to my father*, &c. euen then, before he humbled himselfe, his father meetes him, and receiues him.

The third point, is touching the Questions of conscience, concerning Humiliatio, all which may be reduced to foure principall Cases.

1. Case. What if it fall out, that a man in humbling himselfe, cannot call to minde either all, or the most of his sinnes? I answer; A particular humiliation indeed is required, for maine and known sins: but yet there are two cases, wherein generall repentance, will be accepted of God for vnknown sinnes. One is, when a man hath searched himselfe diligently, and by a serious examination, passed through all the commandments of God, and yet after such examination and search made, cannot call to remembrance his particular offences; then the generall repentance is accepted. For this is answerable to the practise of Dauid, who after long search, when he could not attaine to the knowledge of his particular slipper, then he addresseth himselfe to a generall humiliation, saying, *who knoweth the*

the errors of this life? Clense me Lord from my secret faults: and vpon this, he was no doubt accepted. Againe, when a man humbleth himselfe, and yet is prevented by the time, so as he cannot search his heart and life, as he would: his generall repentance will be taken and accepted of God. The truth hereof appeares in the theife vpon the crosse, who hauing no time to search himselfe, made no speciall humiliation, yet vpon his generall confession he was accepted. Now the ground of this doctrine is this; He that truly repents himselfe of one sinne, in this case when he is prevented: is, as if he repented of all.

Psal. 19. 12.

II. Case. What must a man doe, that finds himselfe hard hearted, and of a dead spirit, so as he cannot humble himselfe as he would? *Ans^r.* Such persons, if they humble themselves, they must be content with that grace which they haue receiued. For if thou be grieved truly and vsainedly for this, that thou canst not be grieved, thy humiliation shall be accepted. For that which Paul saith of almes, may be truly said in this case, that *if there be a readie minde, a man shall be accepted, according to that he hath, and not according to that he hath not.*

2. Cor. 8. 12.

III. Case. Whether the party, that is more grie-

for losse of his friend, then for offence of God by his sinne, doeth or can truly humble himselfe? *Answer.* A man may haue a greater griefe for an earthly losse, then for the other, and yet be truly grieved for his sinnes too. The reason is, because that is a bodily, naturall, and sensible losse, and accordingly sorrow for it is naturall. Now the sorrow for the offending of God, is no sensible thing, but supernaturall and spirituall; and sensible things doe more affect the minde, then the other. David did notably humble himselfe for his sinnes, and he did exceedingly mourne for the losse of his sonne Absolom, yea and more too then for his sinnes, *would God I had died for thee Absolom, O Absolom my sonne my sonne,* &c. Againe Answer, that the sorrow of the minde, must be measured by the intention of the affection, and by the estimation of the thing for which we sorrow. Now sorrow for sinne, though it be lesse in respect of the intensiō thereof, yet is it greater in respect of the estimation of the minde, because they which truly mourne for their sinnes, grieve for the offence of God, as the greatest guilt of all; and for the losse of the fauour of God, as for losse of the most excellent & precious thing in the world.

3^d Case. Whether it be necessarie in humiliation, that the heart should be smitten with a sensible sorrowe? *Answer.* I. In sorrow for sinne,

sinne, there are two things: first, to be displeased for our sinnes; secondly, to haue a bodily moouing of the heart, which causeth crying and teares. The former of these is necessarie, namely in heart, to be deeply displeased with our selues: the latter is not simply necessarie, though it be commendable in whomsoever it is, if it be in truth: for Lydia had the first but not the second. II. It falleth out oftentimes, that the greatnesse of the griefe, taketh away the sensible paine, and causeth a nummednesse of the heart, so that the partie grieueth not. III. Sometimes the complexion will not afford teares: & in such there may be true humiliation, though with drie cheekes.

The second thing to be done for the attaining of Gods fauour, and consequently of salvation, is to *Beleeue in Christ*. In the practise of a Christian life, the duties of humiliation and faith cannot be seuered, yet for doctrines sake, I distinguish them. In Faith there are two things required, and to be performed on our behalfe. First, to know the points of religion, and namely the summe of the Gospell, especially the promise of righteousness and life eternall by Christ. Secondly, to apply the promise, and withall the thing promised, which is Christ, vnto our selues; and this is done, when a man vpon the commandement of God, sets downe this with him-
D 4 selfe,

selfe, that Christ and his merits belong vnto him in particular, and that Christ is his wisdome, iustification, sanctification, and redemption. This doctrine is plaine out of the sixt of Iohn: for Christ is there propounded vnto vs, as the bread and the water of life. Therefore faith must not be idle in the braine, but it must take Christ and apply him vnto the soule and conscience, euen as meate is eaten.

The Questions of conscience touching Faith are these. First, howe we may truly apply Christ, with all his benefits vnto our selues. For wicked men apply Christ vnto themselves falsely, in presumption, but fewe doe it truly, as they ought to doe. I answer, that this may be done, we must remember to doe two things. First, lay downe a foundation of this action, and then practise vpon it. Our foundation must be laid in the word, or else we shall faile in our application, and it consists of two principles. The one is: As god giues a promise of life eternall by Christ, so he giues commandement, that euery one in particular, should apply the promise to himselfe. The next is, that the Ministerie of the word, is an ordinarie meanes, wherein God doeth offer, and apply Christ with all his benefits to the hearers, as if he called them by their names:

Peter,

Peter, Iohn, Cornelius, *Beleeue in Christ and thou shalt be saved.* When we have rightly considered of our foundation: the Second thing is, to practise vpon it, and that is, to give our selues to the exercises of faith and repentance; which stand in meditation of the word, and praier for mercie and pardon: and when this is done, then God giues the sense and increase of his grace. VVhen Lydia was hearing the sermon of Paul, then God opened her heart, Act. 16. 12.

Secondly, it is demaunded: VVhen faith be-
ginnes to breed in the heart, and when a
man beginnes to belecue in Christ? *Answer.*
VVhen he beginnes to be touched in consci-
ence for his owne sinnes, and withall hun-
gers and thirsts after Christ, and his righteous-
nesse, then beginneth faith. The reason is
plaine. As faith is renewed, so it is begunne,
but it is renewed when a man is touched in
conscience for his sinnes, and beginnes a new
to hunger after Christ: therefore when these
things first shew themselves, then faith first be-
gins. For these were the things that were in Da-
uid, when he renewed his repentance.

Psa. 51.

The third dutie necessarie to saluation is *Re-
pentance.* In which, two things are to be cōside-
red, the beginning, namely, a Godly Sorrow
2. Cor.

2. Cor. 7. and vpon this sorrowe a Change. In Sorrowe we consider, first, the nature of it; secondly the properties of it. Touching the nature of sorrow, it is either inward or outward. The inward sorrow, is when a man is displeased with himselfe for his sinnes. The outward, when the heart declares the griefe thereof by teares, or such like signes. And sorrow in this case, called a godly sorrow, is more to be esteemed by the first of these, then by the second. The property of this sorrow, is to make vs to be displeased with our selues, for our sinnes directly, because they are sins, & doe displease God. If there were no iudge, no hell, or death, yet we must be grieved because we haue offended, so mercifull a God and louing father. And as godly sorrowe will make vs thus to doe, so is it the next cause of repentance, and by this is repentance discerned.

The next thing in repentance is, the Change of the minde and whole man in affection, life & conuersation. And this standeth in a constant purpose of the mind, and resolution of the heart, not to sinne, but in euery thing to doe the will of God. Here vpon Paul exhorteth them, to whome he wrote, to continue in the loue of God, and in the obedience of his word. Barnabas when he came to Antioch, and had seene the grace of God, was glad, and *exhorted all,*

that with purpose of heart they should cleave vnto God, or continue with the Lord. So the Prophet Ezekiel saith, *If the wicked will turne from all his sinnes, and keepe all my statutes, and doe that which is lawfull and right, he shall surely live and shall not die.* In this purpose stands the very nature of repentance, and it must be ioyned with humiliation and faith, as a third thing available to saluation, and not to be scuered from them. For a man in shew may haue many good things: as for exāple, he may be humbled, & seeme to haue some strength of faith; yet if there be in the said man, a want of this purpose & resolutiō not to sinne, the other are but dead things, & vnprofitable, and for all them, he may come to eternall destruction. Furthermore, we must distinguish this kind of purpose, from the minde and purpose of carnall men, theeuers, drunkards, harlots, vsurers; for they will confesse their sins, and be sorry for them. yea and shed some teares, wishing they had neuer sinned as they haue. In these men, indeede there is a wishing will for the time, but no settled purpose. And it is a propertie of nature to auoid euill, but to haue a constant resolution of not sinning, is a gift of grace; and for this, it is, that we must labour, otherwise our repentance, is no true and sound repentance.

The fourth & last dutie, is to performe *Newe*
obedi-

Ezek. 18. 21.

Ioh. 15. 5.

Iam. 2. 10.

2 King. 23. 25.

Gen. 39. 9. 10.

obedience vnto God in our life and conuersation. In this newe obedience, three things are required. First, it must be a fruit of the spirit of Christ in vs, for when we doe any good thing, it is Christ that doeth it in vs. Paul saith, *that good which I doe, I doe it not, but Christ that dwelleth in me.* Secondly, this new obedience must be, the keeping of euery commandement of God. For as Saint Iames saith, *He that breaks one commandement, is guiltie of all:* that is, he that doeth willingly and wittingly breake any commandement, and makes not conscience of some one, maketh not conscience of any, and before God he is as guiltie of all, as if he had broken all. Thirdly, in newe obedience, the whole man must endeavour, to keepe the whole law in his minde, will, affections, and all the faculties of soule and bodie. As it is said of Iosiah, that he *turned to God, according to all the lawes of Moses, with all his heart.* There are yet three other things required in him, that must performe new obedience: first, he must not liue in the practise of any outward sinne. Secondly, there must be an inward resisting and restraining, of the corruption of our nature, and of our hearts, that we may truly obey God, by the grace of the spirit of God. The heart of Ioseph was readie prest, to resist the euill request of Potiphars wife. And Dauid staid his affection from reuenging

vening himselfe vpon Shemei, when he cursed him. Thirdly, he must stirre vp and exercise the inward man, by all spirituall motions of Faith, Ioy, Loue, Hop and the praise of God.

2. Sam. 16. 10.

Here a necessarie Question is mooued. Cōsidering that all good workes, are the fruits of a regenerate person, & are contained vnder newe obedience: How a man may doe a good worke, that may be accepted of God, & please him? For resolutiō wherof, it is to be carefully remēbred, that to the doing of a good worke, sundrie things are required: VVherof, some in nature doe goe before the worke to be done, some doe accompany the doing thereof, and some againe doe followe the worke, being required to be done, when the worke is done. Before the worke, there goes reconciliation: for the person must be reconciled vnto God in Christ, and be pleasing to him: for if the person of the worker doe not please God, the worke it selfe cannot: neither are workes of what dignitie soeuer, to be esteemed by the shevv, and outvvard appearance of them, but by the mind and condition of the doer. Again, before vve doe any good vvorke, vve must by praier lift vp our hearts vnto God, and desire him to inable vs by his spirit to doe it, & to guid vs by the same, in the action, vvich vve are about to doe. This did the Prophet Dauid oftentimes, as vve may

may read in the Psalmes, but especially in Psal. 143. 10. when he saith: *Teach me to doe thy will O God, for thou art my God, let thy good spirit lead me, vnto the land of righteousness.*

Mark. 7. 7.

1. Cor. 8. vlt.

In the doing of the worke, we are to consider two things, the matter, & the manner or forme of doing it. For the matter, it must be a worke commanded in the word of God. Christ saith of the Pharises, that *they worshipped him in vaine, teaching for doctrines, the commandments of men.* He therefore that will doe a worke, tending to the worshippe of God, must doe that which God commandeth. And here we must remember, that a thing indifferent in the case of offence, comes vnder a commandment of the morall lawe. To which purpose Paul saith, *If eating flesh will offend my brother, I will eate no flesh while the world standeth.* His meaning is, that though his eating of flesh, was a thing indifferent in it selfe: yet in case of offence, his minde was to abstaine from it, as much as from the breach of the Law of God. Again, if an action indifferent, comes within the case, of furthering the good of the Common wealth, or Church, it ceaseth to be indifferent, and comes vnder commandment; and so all kind of callings and their workes, though neuer so base, may be the matter of good workes. Now for the forme of the worke, there must be first a
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generall faith, whereby we must be perswaded that the thing to be done, may lawfully be done; for, *what soeuer is not of faith, is sinne*. Secondly, a particular or iustifying faith, which purifieth the heart, and maketh it fit to bring forth a good worke: for it giues a beginning to the worke, & also couers the wants and defects thereof, by apprehending and applying vnto vs, Christ and his merits. Thirdly, it must be done in obedience; for knowing the thing to be done, to be commanded of God, we must haue a minde and intention, to obey God in the thing we doe. It will be here demanded, seeing workes must be done in obedience, how, and to what part of the word we must direct our obedience? I answer: to the Law, but howe? not considered in his rigour, but as it is qualified, mollified, and tempered by the gospel: for according to the rigour of the Lawe, which commandes perfect obedience, no man can possibly doe a good worke.

Furthermore, the Ends of a good worke are manifold: first, the honour and glory of God. *whether ye eate or drinke, or what soeuer ye doe, doe all to the glory of God*. Secondly, the testification of our thankfulness vnto God, that hath redeemed vs by Christ. The third is, to edifie our neighbour, and to further him in the way to life euërlasting. The fourth is to exercise & confirme our faith and repentance, both which
be

1. Cor. 10. 31

be much strengthened, by the practise of good workes. Fifthly, that we may escape the punishment of sinne, the destruction of the wicked: and obtaine the reward of the righteous, life euerlasting. Sixtly, that we may be answerable to our calling, in dooing the duties thereof, and in walking as children of light, redeemed by Christ Iesus. Seuenthly, that we may pay the debt, which we owe vnto God. For we are debtors to him in sundry regardes; as we are his creatures: as we are his seruants: as we are his children: In a word, as we are redeemed by Christ, and our whole debt is, our duty of praise and thanksgueing.

After the worke is done, then comes the acceptance of it. God acceptes of our workes diuers waies. First, in that he pardoneth the fault which comes from vs, and secondly, in that he approoues his owne good worke in vs. We then after we haue done the worke, must humble our selues, and intreat the Lord to pardon the wantes of our workes, & say with Dauid, *Lord enter not into iudgement with thy seruant*: and with Daniel, *Lord vnto vs belongeth open shame & confusion, but to thee righteousness, compassion, and forgiuenes*. And the reason is plaine, because in vs there is no goodnesse, no holines, no righteousness, nor any thing that may present vs acceptable in his sight: and for this

Psal. 143. 2

Daniel 9. 3. 9.

this caule Paul saith, *I know nothing by my selfe,* yet am I not thereby iustified. Great reason then, that we should humble our selues before God, for our wants, and pray vnto him, that he will in mercie accept our indeauour, and confirme the good worke begunne in vs, by his holy spirit.

II. Question.

THe next generall Question touching man as he is a Christian is,

How a man may be in conscience assured, of his owne salvation?

For answer to this Question, diuers places of scripture are to be skanned; wherein this case of conscience, is fully answered and resolved.

The first place is Rom. 8.16. *Anathe spirit of Goatestifieth together with our spirits, that we are the sonnes of God.* In these words are two testimonies of our adoption set downe; the Spirit of God dwelling in vs, & testifying vnto vs, that we are Gods children: and our Spirit, that is, our conscience, sanctified and renewed by the holy Ghost.

Here put the case, that the testimonie of the

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spirit

spirit be wanting: then I answer, that the other testimonie, the sanctification of the heart, will suffice to assure vs. VVe know it sufficiently to be true, and not painted fire, if there be heate, though there be no flame.

Put the case againe, that the testimonie of the spirit be wanting, and our sanctification be vncertaine vnto vs, how then may we be assured? The answer is, that we must then haue recourse to the first beginnings, and motions of sanctification, which are these. First, to feele our inward corruptions. Secondly, to be displeased with our selues for them. Thirdly, to begin to hate sinne. Fourthly, to grieue so oft as we fall and offend God. Fifthly, to auoid the occasions of sinne. Sixtly, to endeauour to doe our dutie, and to vse good meanes. Seuenthly, to desire to sinne no more. And lastly, to pray to God for his grace. Where these and the like motions are, there is the spirit of God, whence they proceede: and sanctification is begunne. One apple is sufficient to manifest the life of the tree, and one good and constant motion of grace, is sufficient to manifest sanctification. Againe, it may be demanded, what must be done, if both be wanting? *Ans^w.* Men must not dispaire, but vse good meanes, and in time they shall be assured.

The Second place is, the 15. *Psalme*. In the first verse whereof, this question is propounded,
name-

namely, VWho of all the mēbers of the Church, shall haue his habitation in heauen? The answer is made in the verses following: and in the second verse, he sets downe three generall notes of the said person. One is, to walke vprightly in sinceritie, approouing his heart and lite to God: the secōd is, to deale iustly in all his doings: the third is for speech, to speake the truth from the heart; without guile or flatterie. And because we are easily deceiued in generall signes, in the 3, 4, and 5. verses, there are set downe seauen more euident and sensible notes of sinceritie, iustice and trueth. One is in speech, not to take vp or carrie abroad, false reports and slanders. The second is, in our dealings not to doe wrong to our neighbour, more then to our selues. The third is in our companie, to contemne wicked persons worthy to be contemned. The fourth is in our estimation we haue of others, & that is, to honour thē that feare God. The fift is in our wordes, to sweare and not to change: that is, to make conscience of our word and promise, especially if it be confirmed by oath. The sixt is in taking of gaine, not to giue money to vsurie, that is, not to take increase for bare lending, and to lend freely to the poore. The last is, to giue testimonie without briberie or partialitie. In the fift verse, is added a reason of the answer: he that in his indeauour doeth all these things, shall

neuer be moued, that is, cut off frō the Church as an hypocrite.

The Third place of scripture, is the first Epistle of Iohn: the principall scope whereof, is to giue a full resolution to the conscience of man, touching the certainty of his saluation. And the principall grounds of assurance, which are there laid down, may be reduced to three heads.

1. Iohn 1. 3.

The first is this. *He that hath communion or fellowship with God in Christ, may be undoubtedly assured of his saluation.* This conclusion is propounded, Chap. 1. v. 3. 4. Where the Apostle tels the Church, that the end of the preaching of the Gospel vnto them was, that they might haue fellowship, not onely mutually among themselves, but also with God the father, and with his Son Iesus Christ. And further, that hauing both knowledge, and assurance of this heavenly communion, to be begun in this life, and perfected in the life to come, *their ioy might be full.* that is, they might thence reape, matter of true ioy and sound comfort, vnto their soules and consciences. Now whereas it might be haply demaunded by some beleeuers, how they should come to this assurance? S. Iohn answers in this Epistle, that the certainty thereof may be gathered by foure infallible notes. The first is *Remission* of sins. For though God be in himselfe, most holy and pure, and no mortall man, being yncleane & polluted

luted by sinne, can haue fellowship with him; yet God hath shewed his mercy, to those that beleue in him, and hath accepted of *the blood of Iesus Christ his sonne, whereby they are clenſed from all their corruptiōs*, v. 7. It here it be asked, how this pardon and forgiuenes may be known? It is answered, by two signes. one is Hūble & heartie Confessiō of our sins vnto god; for so saith the Apostle, *If we confesse our sins, he is faithfull and iust to forgine vs our sins, and to clense vs from all iniquitie*, v. 9. The other is the pacified Conscience; *for being iustified by faith we haue peace with God; and, If our heart condemne vs not: that is, if our conscience in respect of sinne doth not accuse vs; then haue we boldnesse towards God*, Chap. 3. v. 21. The secōd note of fellowship with God, is the *sanctifying Spirit*, whereby we are renewed in holines and righteousness: *Hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs*, Chap. 3. v. 24. The third is, *holines & vprightnes of heart & life*. To this end the Apostle saith, *If we say that we haue fellowship with him, and walke in darknes, we lie & doe not truely: but if we walke in the light, as he is in the light, we haue fellowship one with another*, &c. Chap. 1. 6. 7. The fourth is, *perseuerāce* in the knowledge and obedience of the Gospel. So the same Apostle exhorteth the Church: *Let therefore abide in you that same doctrine cōcer-*

Rom 3.2

ning Christ, which ye haue heard from the beginning. If that which ye haue heard from the beginning, remaine in you, that is, if ye belecue and obey it; you also shall continue in the same, and in the father. Chap. 2. 24.

The second Ground. He that is the adopted sonne of God, shall vndoubtedly be saued. This point the Apostle plainly declareth, when he saith: Beloued now are we the sonnes of God.

— And we knowe, that is, we are vndoubtedly assured by faith, that when Christ shal appeare in glory, we shal be like vnto him, for we shall see him as he is. That the latter part of these words, is thus to be expounded, I gather out of Chap. 2. 28. as also by comparing this text with that of S. Paul, where he saith, when Christ which is our life shall appeare, then shall we also appeare with him in glory. And againe, If we be sonnes, we are also heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him. Nowe put the case, that the conscience of the beleuer, will not rest in this, but desires to be further resolued, touching the certaintie of his adoption: Then I answer, that he must haue recourse vpto the signes, whereby a sonne of God may be discerned from a child of the deuill: and these are principally three. First is, truly to beleue in the name of the sonne of God: for those

Chap. 3. 24.

Col. 3. 24.

Rom. 8. 17.

those that haue God for their father, are made the sonnes of God, *by faith in Iesus Christ*. And this faith shewes it selfe by obedience. For *hereby we are sure that we knowe Christ*, that is, that we belecue in him, and apply him with all his benefites vnto our soules, *If we keepe his commandements*. Nay further, *He that saies, I knowe him, and keepe not his commandements, is a liar, and the trueth is not in him*, chap. 2, 3, 4. The second signe is, *a heartie desire*, and earnest indeauour *to be cleansed* of his corrupcions. *Euery sonne of God that hath this hope, purifieth him selfe, euen as Christ is pure*, chap. 3. ver. 3. The third is, *the loue of a Christian, because he is a Christian*: for hereby saies the Apostle, are the children of God known from the children of the deuill: because the sonnes of Satan doe hate their brethren, (as Cain did his brother Abel) euen for the good workes which they doe. On the other side, Gods adopted sonnes, may hereby know themselues to be translated from death to life, *because they loue the brethren*, Chap. 3. 10, 11, 12, &c.

The third Ground. *They that are assured, of the loue of God to them in particular, may also be certainly assured of their owne saluation*. This doctrine followes necessarily vpon the Apostles words, chap. 4. v. 9. For those whome God hath loued from all eterniue, to them he

Gal. 3.

hath manifested his loue, by *sending his onely begotten sonne into the world, that they might liue through him eternally*. But howe may a man be assured of Gods speciall loue and fauour? The same Apostle answers, by two notes; The first is the *loue of our breshren*: and that according to Gods commandement, wherein it is commanded, that he that loues God, should loue his brother also 4.21. And if any man say, *I loue God, and hate his brother, he is a liar*. For howe can he that loueth not his brother, whome he hath seene, loue God whome he hath not seene? 4.20. Nowe that a man deceiue not himselfe in the loue of his brother; Saint Iohn giues three rules: One, that Christian brotherly loue, should not be, for outward respects or considerations, but principally, *because they are the sonnes of God, and members of Christ: Every one that loveth him which did beget: that is god the father, loueth him also which is begotten of him.* 5. 1. Another is, that it must not be outward, in shew onely, but *inward* in the heart. *Let vs not loue in word or in tongue onely, but in deede and in trueth.* 3.18. Lastly, that it be not onely in time of prosperitie, but *when hee stands in most neede* of our loue. For whosoever hath this worlds good, and seeth his brother haue neede, and *shutteth vp the bowels of compassion from him*, howe dwelleth the loue of

of god in him? 3. 17. The second note of Gods loue vnto vs is, *our loue of god*. For those whome God loueth in Christ, to them hee giues his grace, to loue him againe: And this louing of him againe, is an euident token of that loue, wherewith he loueth them. So saith the Apostle, *we loue him, because hee loued vs first*, 4. 19. If it be demaunded, howe a man may be assured that he loueth God? the answer is, hee may knowe it by two things; first by his *conformitie* to him in holinesse. The child that loues his father, will be willing to tread in the steppes of his father: and so in like manner, he that loueth God, will indeauour *euē as hee is, so to be in this world*. 4. 17. But howe is that? not in equalitie and perfection, but in similitude and conformitie, struing to be holy, as he is holy, and indeauouring to doe his will in all things. Secondly, by the *weaning* of his *affection* from the things of this world, yea from all pleasures and delights of this present life, so farre forth, as they are seuered from the feare, and loue of God, *Loue not this world, nor the things that are in the world. if any man loue this world, the loue of the father is not in him*. 2. 15.

The Fourth place, is in the second of Timothy,

mothic, 2. 19. *The foundation of God remaineth sure, and bath this seale, The Lord knoweth who are his, and let every one that calleth upon the name of the Lord, depart from iniquitie.* In these wordes, Paul goeth about to cut off an offence, which the Church might take, by reason of the fall of Hymenezus and Philetus, who seemed to be pillars, and principall men in the Church. And to confirme them against this offence, he saith; *The foundation of God, that is, the decree of Gods election, stands firme and sure:* so as those which are elected of God, shall neuer fall away, as these two have done. And this he declares by a double similitude; First of all he saith, the election of God, is like the foundation of an house, which standeth fast, though all the building be shaken. Secondly he saith, that election hath the seale of God, and therefore may not be chaged; because things which are sealed, are thereby made sure and authenticall. Nowe this seale hath two parts: the first concerns God, in that euery mans saluation is written in the booke of life, and God knoweth who are his. And because it might be said, God indeede knowes who shall be saved, but what is that to vs? we knowe not so much of our selues. Therefore Saint Paul to answer this, sets downe a second part of this seale; which concerns man, and is imprinted in his heart and conscience; which

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also hath two branches: the gift of invocation, and a watchfull care, to make conscience of all & every sinne, in these words, *And let every one that calleth vpon the name of the Lord, depart from iniquitie.* VVhereby he signifieth, that those that can call vpon God, & giue him thanks for his benefits, and withall, in their liues make conscience of sinne, haue the scale of Gods election imprinted in their hearts, and may assure themselves they are the Lords.

A Fift place of scripture, touching this question is, 2. Pet. 1. 10. *Giue all diligence to make your election sure, for if you doe these things, you shall neuer fall.* Which words containe two parts: first, an Exhortation, to make our election sure, not with God, for with him all things are knowne, but to our selues, in our owne hearts and consciences. Secondly, the Meanes whereby to come to this assurance, that is, by doing the things before named, in the 5, 6, and 7. verses, & that is nothing else, but to practise the vertues of the morall law, there set downe, which I will briefly shewe what they are, as they lie in the text.

To faith, adde vertue] by *faith* he meaneth true religion, and that gift of God, whereby we put our trust and confidence in Christ. By *vertue*, he meaneth no speciall vertue, but (as I take it) an honest and vpright life before men, shining
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in the vertues and workes of the morall law. By *knowledge*, he meanes a gift of God, whereby a man may iudge, how to carrie himselfe warily, and vprightly before men. By *temperance*, is vnderstood a gift of God, whereby we keepe a moderation of our naturall appetite, especially about meate, drinke, and attire. By *Patience*, is meant a vertue, whereby we moderate our sorrowe, in induring affliction. *Godlines*, is another vertue, whereby we worship God, in the duties of the first table. *Brotherly kindnesse*, is also that vertue, whereby we imbrace the Church of God, & the members thereof with the bowels of loue. And in the last place, *Loue*, is that vertue, wherby we are well affected to all men, euen to our enemies. Now hauing made a rehearfall of these vertues: in the tenth verse he saith, *If ye doe these things, ye shall neuer fall*, that is to say, If ye exercise your selues in these things, you may hereby be well assured and perswaded, of your election and saluation.

III. Question.

THE last generall Question touching man as he is a Christian is,

How a man beeing in distresse of minde, may be comforted and releined?

Ans.

Ans. Omitting all circumstances (considering that much might be spoken touching this Question) I will onely set down that which I take to be most materiall to the doubt in hand.

D*istresse of mind,* (which Salomō calls a *brokē or troubled spirit*) is, whē a mā is disquieted and distempered in conscience, and consequently in his affections, touching his estate before God. This distresse hath two degrees; the lesse, and the greater: The lesse is a *single feare*, or griefe, when a man standeth in suspense and doubt, of his owne saluation, and in feare that he shall be condemned: The greater distresse is *Despaire*, when a man is without all hope of saluation, in his owne sense and apprehension. I call dispaire a greater distresse, because it is not a distinct kind of trouble of minde, (as some doe thinke,) but the highest degree, in euery kinde of distresse. For euery distresse in the minde, is a feare of condemnation, and comes at length to desperation, if it be not cured.

Prover. 14.

All distresse of minde, ariseth from temptation, either begunne or continued. For these two doe so necessarily followe, and so inseperably accompany each the other, that no distresse, of what kind soeuer, can be seuered from temptation. And therefore according to the diuers sorts of temptations, that doe befall men, must the distresses of the minde be distinguished.

Nowe

Now Temptations be of two sort either of *triall* or *seducement*. Temptations of *triall*, are such as doe befall men, for the triall and prooffe of the grace of God which is in them. The Temptations of triall are twofold: the first is a *combate* of the conscience *directly* and *immediately* with the *wrath of God*; which beeing the most grievous temptation that can be, it causeth the greatest and deepest distresse of conscience. The second is, the Triall of the *Crosse*, that is, of outward affliction, whereby God maketh prooffe of the faith of his children; and not only that, but of their hope, patience, and affiance in his mercie, for their deliuerance.

Temptations of *seducement* be such, as when men are entised, to fall from God & Christ, to any kind of euil. And these are of three kinds. The first is, the temptation of *Blasphemies*, or the *Blasphemous temptation*, which is from the Deuill immediately. The second is, *from a mans owne finnes*, originall and actuell; and this also hath sundrie branches, as we shall see afterward. The third proceeds *from Imagination* corrupted and deceiued. Now answerable to these seuerall kinds of temptations, are the seuerall kinds of distresses: and as all temptations may be reduced to those five, which haue beene before named: so may all distresses be reduced to five heads, arising of the former temptations.

Before

Before I come to handle them in particular, we are to consider in the first place, what is the best & most sure generall Remedie, which may serue for all these, or any other kind of temptation, that is incident to man: & by this, the curing of any particular distresse, will be more easie & plaine.

This generall Remedie is, the *Applying of the promise* of life enetlasting, in and by the blood of Christ. For no physicke, no arte or skill of man, can cure a wounded and distressed conscience, but onely the blood of Christ. And that this is the soueraigne remedie of all other, no man doubteth. The maine difficultie, is touching the manner of proceeding, in the application of the promise. Herein therefore three things must be performed.

First of all, the partie must disclose the cause of the particular distresse, that the remedie may the better be applied. For the truth is, that the very opening of the cause, is a great ease to the minde, before any remedie be applyed. Yet by the way, this care must be had, that the thing to be reuealed, be not hurtefull to the partie, to whome it is made knowne. For the distresse may happily arise of some confederacie, in matters of Treason: by the concealing whereof, the partie to whome they are reuealed, may intangle himselfe in the same danger.

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Secondly, if the cause may be knowne, (for sometime it is hid, from the partie distressed) the triall must be made, whether the said partie, be fit for comfort yea or no? For if he be found to be unfit, the word of God shall be misapplied, and consequently abused. His fitness for comfort, may be found out, by searching whether he be humbled for his sinnes, or not; for mē may be in great distresse, and yet not touched at all, for their sinnes. This humiliation stands in sorrow for sinne, with confession of the same vnto God, and in earnest praier for the pardon thereof, with an heartie desire of amendment of life. But if on the other side, the partie be vn-humbled, then the first and principall care must be, to worke in him some beginning of humiliation. This may be done in a freindly, and Christian talke and conference, whereby he must first be brought to see, and well to consider his own sinnes; secondly, to grieue, and to be sorrie for them, at the least, for some of the principall.

And touching this sorrow, two things must be remembred: first, that the nature of worldly sorrowe must be altered, by beeing turned, and changed into sorrow according to God. If a mā be in some danger of his life, by bleeding at the nose: experience teacheth, the counsell of the Phisitian is, to open a vaine, and let the partie blood in the arme, that the course thereof may be

be turned another way: The like order is to be taken with men, that are troubled, with worldly sorrow in their distresse: and that is, to turne the course of their griefe, by causing them to grieue not for worldly respects, or onely in consideration of the punishment due vnto their sinnes. but principally for the very offence of God, in, and by their sinnes committed.

This done, a second care must be had, that this sorrow for sinne be not confused, but a distinct sorrow. The man that is in sorrow, must not be grieved onely, because he is as other men are, a sinner: but more specially for this, and that particular sinne, by which it comes to passe, that he is such, or such or a sinner, that so his sorrow in respect of sinne, may be distinct, and brought as it were to some particular head. And men in this case, must deale with the partie distressed, as Surgeons are woont to doe with a tumour, or swelling in the bodie, whose manner is, first to applie drawing & ripening plaisters to the place affected, to bring the sore to an head, that the corruption may issue out at some one place: and then afterward healing plaisters which are of great vse to cure the lame. Even so confused griefe, must be reduced to some particulars: and then, and not before, is a man fit for comfort, when his conscience is touched in speciall, in regard of some one or more distinct and severall

offences. And he that is grieved for one sinne truly, and vnfainedly, from his heart; shall proportionally be grieved for all the sinnes, that he knoweth to be in himselfe.

The third thing required in applying this remedie is, the ministring and conuaying of comfort to the mind of him, that hath confessed his sinnes, and is truly humbled for them: and it is a point of the greatest moment of all. Where it the question be, how this comfort should be ministred: the answer is, it may be done, by bringing the partie troubled, within the compasse of the promise of life. And there be two waies of doing this: the one false, and the other true.

Some thinke, that men may be brought within the Couenant, by the doctrine of Vniuersall grace and redemption. But this way, to perswade vs of title in the Couenant of grace, is both false, and vnfit. False it is, because all the promises of the Gospel, are limited with the condition of Faith, and Repentance, not beeing vniuersall, but made onely to such persons, as repent and beleue: therefore they are indefinite in regard of whole mankind, and to beleuers they are vniuersall.

It is objected, that God would haue all men to be saued. *Ans.* The Apostle is the best expounder of himselfe, and he saith in the Acts to
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the same effect, *The time of this ignorance God regarded not, but now he admonisheth all men euery where to repent.* In which wordes, Paul addes this circumstance of time (*now*) to limit this good will of God, to the last age of the world, after the coming of Christ in the flesh, and not to enlarge the same to all the posteritie of Adam. And so must he be vnderstood in the place to Timothie, *God would haue all men to be saved*, that is, *now* in this last age of the world. And thus the same Apostle 2. Cor. 6. expounds a certaine prophecie of Isai, concerning the acceptable time of grace. *Now*, saith he, *is the acceptable time: behold (Now) is the day of saluation*, meaning the time of the new Testamēt. And Col. 1. 26. *The mysterie hid frō the beginning is now made manifest to the Saints.* And Ro. 16. 26. *The reuelatiō of the secret mysterie is now opened.* All which, and many other places about the same matter, hauing this circumstance of time (*Now*), must needs be limited to this last age of the world. As for the note of vniuersaliitie, *All*, it must not be vnderstood of all particulars, but of all kinds, sorts, conditions, and states of men, as may be gathered out of the former words: *I would that prayers be made for all men*, not for euery particular man: (for there be some that sinne vnto death, for whome we may not pray,) but for all states of men, as well *Princes* as sub.

Ad. 17. 34.

Esa. 49. 6.

1. Ioh. 3. 16.

jects, poore as rich, base as noble, vnlearned as learned, &c.

But the saying of *Paul* is vrged, 2. Cor. 5. 18. *God was in Christ, reconciling the World vnto himselfe*: therefore the promise in Christ, belongs to the whole World, & consequently to euery one. *Ans* The same Apostle shall againe answer for himselfe. Rom. 11. 15. *The casting away of the Iewes, is the reconciling of the world*, that is, of the Gentiles in the last age of the world: for so he said before more plainly, *The falling away of the Iew, is the riches of the world, and the diminishing of them, the riches of the Gentiles*. And so must that place to the Corinthians be vnderstood, namely, not of all and euery man, that liued in all ages and times: but of thē that were (by the dispensation of the Gospel) to be called out of all kingdomes, and nations, after the death and ascension of Christ. Thus then the promise of saluation, is not *vniversal*, without exception, or restraint: and therefore application made by the vniuersalitie of the promise, admits some falshood.

Secondly, this way of applying, is also *Vnfit*. For the reason must be framed thus: *Christ died for all men: but thou art a man: therefore Christ died for thee*. The partie distressed will graunt all, and say, Christ indeede died for him, if he would haue receiued Christ, but he by his sinus hath

hath cut himselfe off from his owne Sauiour, and hath forsaken him, so as the benefit of his death will doe him no good.

The right way of ministring Comfort to a partie distressed followeth. In the handling whereof, first, I will lay downe the Grounds, whereby any man that belongs to God, may be brought within the Couenant. And then, I will shew the Right Way, how they must be vsed, and applied.

For the first. Recourse must not be had to all graces, or to all degrees and measures of grace; but onely such, as a troubled Conscience may feele and reach vnto. For those that be the true children of God, and haue excellent measure of grace: when they are in distresse, feele little or no grace at all in themselves. The graces then, that serue for this purpose, are three. Faith, Repentance, and the true Loue of God, which is the fruit of them both. And that we may the more easily and truly discern of them, and not be deceiued, inquirie must be made, what be the Seedes and beginnings of them all.

The first Ground of grace is this: *A desire to repent, and beleene, in a touched heart and conscience, is faith and repentance it selfe, though not in nature, yet in Gods acceptation. I proue it thus. It is a principle graunted and*

2 Cor. 13.

Math. 5. 6.

Rom. 12. 5.

Psal. 147. 13.

Psal. 147. 13.

confessed of all men; that in them which haue grace, God accepteth the will for the deede. *If there be a willing minde* (saith the Apostle) *it is accepted not according to that a man hath not, but according to that he hath.* Againe, God hath annexed a promise of blessednes, and life everlasting to the true and vnfained desire of grace. Whence it is, that they are in Scripture pronounced blessed, which *hunger and thirst after righteousness.* And who are they but such, as feele themselves to want all righteousness, and doe truly and earnestly desire it in their hearts. For hunger and thirst, argues both a want of something, and a feeling of the want. And to this purpose the holy Ghost saith, *To him that is a thirst will I giue to drinke of the water of life freely.* Now this thirstie soule, is that man, which feeles himselfe destitute of all grace, and Gods fauour in Christ, and withall doth thirst after the blood of Christ, and desires to be made partaker thereof. God is wout mercifully to accept of the desire of any good thing, when a man is in necessitie, and stands in want thereof. *The Lord* (saies David) *heares the desire of the poore,* that is, of them that are in distresse: either of bodie, or minde. *Yea, he will fulfill the desire of them that feare him.*

It will be said, that the desire of good things is naturall: and therefore God will not regard mens

mens desires. I answer, Desires be of two sorts; some be of such things, as men by the meere light of nature know to be good: for example: the desire of wisdom, of ciuill vertue, of honour, of happinesse, and such like: and all these nature can desire. Others be aboue nature, as the desire of remission of sinnes, reconciliation, and sanctification: and they which seriously desire these, haue a promise of blessednes and life euertlasting. And hence it followes, that desire of mercie, in the want of mercie, is mercie it selfe; and desire of grace, in the want of grace, is grace it selfe.

A second Ground is this. *A godly sorrow whereby a man is grieued for his sinnes, because they are sinnes, is the beginning of repentance. & indeed for substance is repentance it selfe.* The Apostle Paul reioyced that he had in the worke of his Ministerie, wrought this godly sorrow in the hearts of the Corinthians, calling it sorrow *that causeth repentance not to be repented of.* This sorrow may be discerned in this sort: The heart of him in whome it is, is so affected, that though there were no conscience, nor deuill to accuse, no hell for condemnation; yet it would be grieued in it selfe, because God by sinne is displeased, and offended.

2 Cor. 7. 9.

It is be alleadged, that euery one cannot reach to this beginning of repentance, thus to sorrow

for his sinne: then I adde further, if the partie be grieued for the hardnes of his heart, whereby it comes to passe, that he cannot grieue, he hath vndoubtedly receiued some portion of godly sorrow. For it is not nature, that makes vs to grieue for hardnes of heart, but grace.

The third Ground is, that *A sessed purpose, and willing minde to forsake all sinne, and to turne vnto God, (though as yet no outward conuersion appeare,) is a good beginning of true conuersion, or repentance.* I thought (saith Dauid) *I will confesse against my selfe my wickednes vnto the Lord: and thou forgavest the punishment of my sinne.* And to this is added (*Selah*) which is not onely a muscalle note, but as some thinke, a note of obseruation, to moue vs to marke the things that are set downe, as beeing of speciall weight and moment. And surely this is a matter of great consequence: that vpon the very vnlained purpose of confession of sinne, God should giue a pardon thereof. Take a further prooffe of this in the Prodigall sonne, whome I take not for one that was neuer called, or turned to God, (though some doe so, and seeme to haue warrant for their opinion;) but rather for him that is the child of God, and afterward falls away. Now such a one beeing brought by outward crosses and afflictions, to see his owne miserie, purposeth with himselfe, to returne to his father

father againe, and to humble himselfe, and confesse his iniquitie: and vpon this very purpose, when he had said, *I will goe to my father, and say vnto him, father, I haue sinned,* &c. at his returne a farre off, his father receiues him as his child againe, and after acceptation followes his confession. The like is to be seene in Dauid, who being reprooued by the Prophet Nathan, for his sinnes of adulterie and murther, presently made confession of them, and at the very same time, receiued by the prophet, sentence of absolution, euen from the Lord himselfe, wherein he could not erre.

Luk. 15. 20. 18.

2 Sam. 12. 13.

The fourth Ground. *To loue any man because he is a Christian, and a child of God, is a sensible and certaine note of a man that is partaker of the true loue of God in Christ. Hereby* (saith S. Iohn) *we knowe that we are translated from death to life, because we loue the brethren.* Loue here is not a cause but onely a signe of Gods loue to vs. And our Saviour Christ saith, *He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward.* Now that we be not deceiued in these grounds, it must be remembred, that these beginnings of grace, (be they neuer so weak) must not be flittering and fleeting, but constant & settled, not stopped or staid in the way, but such as dailey growe and increase: and then they

1 Iohn 3. 14.

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are indeed accepted of God. And he that can finde these beginnings, or any of them truly in himselfe, he may assure himselfe thereby, that he is the child of God.

Having thus laid downe the Groundes of comfort: I come now to the way, by which the party in distresse, may be brought within the compasse of the promise of saluation. This way standes in two things in making triall, and in applying the promise.

First then, triall must be made, whether the person distressed haue in him as yet, any of the forenamed grounds of grace or not. This triall may be made by him that is the comforter, in the moouing of certaine Questions to the said person. And first, let him aske whether he beleue and repent? The distressed partie answers no, he cannot repent nor beleue. Then he must further aske, whether he desire to beleue and repent? to this he will answer, he doeth desire it with all his heart in the same sort as he to make triall of the other groundes. When a man is in the fit of temptation; he will say resolutely, he is sure to be damned. Aske him in this fit, of his loue to God, he will giue answer, he hath none at all: but aske him further, whether he loue a man because he is a Christian, and a child of God, then will he say he doth indeed. Thus after triall made in this manner, some beginnings of faith and

and repentance will appeare, which at the first lay hid. For God vseth out of the time of prosperitie, by & in distresse and affliction to work his grace.

The second point followeth. After that by triall some of the foresaid beginnings of grace, be found out, then comes the right applying of the promise of life everlasting to the partie distressed. And that is done by a kind of reasoning: the first part whereof, is taken from Gods word, the second from the testimonie of the distressed conscience, and the conclusion is the applying of the promise, on this manner. *He that hath an unfained desire to repent and beleue, hath remission of sinnes, and life everlasting: But thou hast an earnest desire to repent and beleue in Christ. Therefore remission of sinnes and life everlasting is thine.*

Major.

Minor.

Conclusio.

And here remember, that it is most conuenient, this application be made by the Minister of the Gospell, who in it, must vse his ministeriall authoritie giuen him of God, to pronounce the pardon. For in distresse, it is as hard a thing, to make the conscience yeild to the promise, as to make fire and water agree. For though men haue signes of grace & mercie in them, yet will they not acknowledge it, by reason of the extremitie of their distresse. In this manner, vpon any of the former grounds, may the troubled and

and perplexed soule be assured, that mercie belongs to it. And this I take to be, the onely generall and right way, of conforing a distressed conscience.

Nowe that the promise thus applyed, may haue good successe, these rules must necessarily be obserued.

I. One is, that the comfort which is ministered, be delaid with some mixture of the Law; that is to say, the promise alone must not be applyed, but withall mention is to be made, of the sinnes of the partie, and of the grievous punishments, due vnto him for the same. The reason is, because there is much deceit in the heart of man; in so much, as oftentimes it falleth out, that men not thoroughly humbled, being comforted either too soone, or too much, doe afterward become the worst of all. In this respect, not vnlike to the iron, which being cast into the fire, vehemently hot, & cooled againe, is much more hard, then it would haue bin, if the heat had bin moderate. And hence it is, that in the ministring of comfort, we must somewhat keep the down, & bring them on by litle & litle to repentance. The sweetnesse of comfort is the greater, if it be delaid with some tartenesse of the Law.

II. Another rule is this: If the distressed partie, be much possessed with griefe, of himselfe, he must not be left alone, but alwaies attended with
good

good company. For it is an vsuall practise of the Deuill, to take the vantage of the place & time, when a man is solitarie and deprived of that helpe, which otherwise he might haue in societie with others. Thus he tempted Eve, when she was apart from her husband. And in this regard, Salomon pronounces *a noe to him that is alone*. But herein doeth his malice most appeare, in that he is alway readiest, when a man is in great distresse, and withall solitarie, then vpon the sudden to tempt him to dispaire, and to the making away of himselfe.

Eccles. 4. 10.

III. Thirdly, the partie in distresse must be taught, not to rest vpon his owne iudgement, but alwaies to submit himselfe, and be content to be aduised by others that are men of wisdom, iudgement, and discretion. A thing to be obserued the rather, because the very neglect thereof, hath caused sundrie persons, to remaine vncomforted for many yeres.

IV. Fourthly, the partie distressed, must neuer heare tel of any fearefull accidents, or of any that haue bin in like, or worse case than himselfe is. For vpon the very report, the distressed conscience will fasten the accident vpon it selfe, and thereby commonly wil be drawn to deeper grieffe or dispaire. For the mind afflicted will imagine fearefull things, and sometime, the very bare naming

naming of the Deuil, will strike terrour & feare into it.

V. Fifthly, The partie that is to comfort, must beare with all the wants of the distressed; as with their frowardnesse, pcevishnesse, rashnesse, and with their distempeted and disordered affections and actions: yea he must put vpon him (as it were) their persons, beeing affected with their miserie, and touched with their sorrowes, as if they were his owne, grieuing when he seeth them to grieue, weeping when they doe weepe and lament.

VI. Sixtly, he that is the comforter, must not be discouraged, though after long labour and paines taking, there follow small comfort and ease, to the partie distressed. For vsually, it is long before comfort can be receiued; and why? surely because God hath the greatest stroke in these distressed of minde, and brings men thorough all the temptations, that he hath appointed, before he opens the heart to receiue comfort. The Church in the Canticles seekes for her belceued; but before shee can finde him, shee goes about in the citie, through the streets, and by open places, passing by the Watchmen themselves, and after shee hath vsed all meanes without helpe or hope, at length shee finds her belceued, *him in whome her soule delighteth.*

Can. 5.

Thus much for the generall remedie of all distressed:

distresse: nowe I come to the particular distresses themselves.

The first distresse ariseth of a *diuine Temptation*, which is a combate with God himselfe immediately. And this distresse is, when the conscience speaks some fearefull things of God, and withall the partie distressed, feelles some euident tokens of Gods wrath. Examples herof we shall finde many in the word of God. One is, the example of righteous Iob, who hauing beene long in outward afflictions, was withall exercised with the apprehension of the anger of God, and in that state he saith, that *the arrows of the Almighty were in him, that the venime thereof, did drinke vp his spirit, that the terrors of God did fight against him*. Yea further he addeth, that *God was his enemy, and writ bitter things against him: and made him to possesse the sinnes of his youth*. And at another time he complaineth, that *Gods wrath had torne him, that he hated him, gnashed vpon him with his teeth, and had sharpened his eyes against him*. In all which, and diuers other places, it appears that his conscience was exercised, with the sense of the wrath of God, which had now euen seized vpon his soule.

Another example we haue in David, who also was exercised with this temptation and trouble of minde, as the first wordes of the 6th Psalm,

Iob. 6. 4.

Iob. 19. 24.

Iob. 36. 2.

Psal. 6.

Psalme, and the whole tenour thereof doe evidently shewe; For first, he desires the Lord, *not to rebuke him in his wrath*, and after ward complaineth, that his griefe was so great, that his very flesh consumed, his bones were vexed, and his bodie brought to such a state, as no sicknesse could haue brought him vnto. And it is not vnlike, that the same Prophet did often fall into the like kind of distresse of minde, as may be gathered out of Psalme, 77. and sundrie other places.

Now as it fared with these, and diuers other seruants of God, in ancient times, so are we not without some instances thereof in our daies. Amongest many, that worthy man Master Luther, writes of himselfe, that he was in this particular temptation, and that he learned in it, the doctrine of the Iustification of a sinner, by the meere mercie of God, without any merit of workes: and vpon the sense and experience of the nature and properties of this distresse, he wrote a notable exposition of the 6. Psalme of Dauid, the scope and intent whereof, he writeth to be nothing else, but a soueraigne remedie of this and the like distresses of the minde and conscience.

If it be demanded, what is the occasion of this kinde of temptation? I answer, that it ariseth some times, vpon the commission of some notorious

torious sinner, which doth wound the conscience, as in Cain, Judas, and Saul, who for their great and capitall sinnes, that stinged and wounded their consciences, grew to a fearefull state, and consequently perished in this temptation. Sometimes againe it comes when there is no sinne committed, but obedience to God performed: and then there cannot be rendered any reason of it, either in man, or out of man, saue this, that God will haue it so to be. And the truth hereof is plaine by the examples of Iob and Dauid before remembered.

The Effects of this Temptation are many and very strange. For outwardly it works vpon the bodie, as it were a burning ague, & it causeth the entralls to rise, the liuer to rowle in the bodie: & it sets a great heat in the bones, & consumes the flesh, more then any sicknes can doe. And that it is so, as I say, beside experience, it is cleare in the word of God. Dauid in this distresse affirmeth, that *his eyes were eaten as it were with wormes, and sunke into his head* Psal. 6. 7. *that his moisture became as the drought in sommer.* Psal. 32. 4. and Iob saies, that *his skinne was blaske vpon him, his bones were burnt with heat*: yea that by meanes of this distresse *he was now full of wrinkles, and his leaues did rise vpon him.* It is a principle which Physicians doe hold, that *The minde follows the temperature of the bodie, and*

Iob. 30. 30.

Iob. 15. 9.

affected according to the good or euill constitution thereof: which though it be true, yet withall it is as manifest on the other side, that the bodie doth often follow the state and condition of the minde. For a distressed heart, must of necessitie, make a fainting and a languishing bodie.

But the principall thing to be sought for in this temptation, is the *Remedie* thereof: whereunto there be fve things required, which are to be practised, as occasion shall be offered.

First, choise must be made of the most fit and present remedie, and that must be vsed in the first place.

Now the most fit and present remedie is, to bring the partie troubled to the *personall exercises* of faith and repentance, *by, and in himselfe.* For this ende, he must examine his conscience most straightly and narrowly of all the sinnes of his heart, and life. Secondly, he must humbly confesse against himselfe, all his knowne sinnes: and withall acknowledge the due condemnation, that he thereby hath deserued. Thirdly, he must crie to heauen for mercie, intreating the Lord most instantly for pardon, and for the restraint of his wrath due vnto him for his sinne. David beeing in this distresse, performed all these duties, as we may read in the 6. Psalm: and he saith further of himselfe, that *whilst he concealed his sinnes, the hand of God was heauie vpon*

on him: but upon his earnest confession, and deprecation, he received mercie. And if we read the booke of *Iob*, we shall finde that the principall scope thereof is this; namely, to shew vnto vs, that *Iob* was throughly exercised with this temptation, and that in the ende hauing bene rebuked both by his friends, and by God himselfe, his recouerie was made, by humbling himselfe, when he saith, *Behold, I am vile: againe, now I abhorre my selfe, and repent in dust and ashes.*

Iob. 35. 17.

Some may here demand, If it fall out, that the person himselfe, cannot performe any good dutie, of himselfe, by reason of his distraction in soule, and bodie, what must then be done? *Ans.* If the partie can but sigh, and sobbe vnto God for mercie, and comfort: it is no doubt, a worke of Gods spirit, and a practise both of faith, and repentance. *we know not* (saith Saint Paul) *what to pray as we ought,* (namely, in our distresses) *but the Spirit it selfe maketh request for vs, with sighs that cannot be expressed:* and therein lies our comfort. Thus *Moses* at the redde sea beeing in great distresse, & not knowing what to say, or doe, sighed and groned inwardly in his soule vnto the Lord, for helpe and protection: and his very desire was in stead of a loud crye in the eares of the Lord.

Rom. 8. 26.

Exod. 14. 15.

The second thing is, that triall must be made,

whether the partie hath in him any tokens of gract, or not.

These tokens are the small beginnings of grace, which before I haue declared. As for example: a grieſe because we cannot grieue for sinne as we should: a serious will and desire to beleue, and repent: a purpose to sinne no more, and such like. If these be found in the partie, then by them as by sure pledges, he may bee assured of the fauour of God towards him: and where any of these be found, the saying of God to Saint *Paul* must be vrged, *My grace is sufficient for thee*: and therewith must the distressed partie stay his minde. Yea we are to be content with any condition in this life, be it neuer so miserabie, so long as we are in the fauour of god, though he should lay vpon vs euen the paines of hell, till the time of our death. So did Dauid, who when he was pursued by his owne sonne, vttered these words vnto God, *Behold, if I please thee not, doe with me what thou wilt*. And the like was the minde of *Paul*, who beeing assured of the fauour of God, was content for his glorie, and the saluation of the Israelites (if it had bene possible) to be separated from Christ, and to indure the very pangs of hell.

The third thing in this cure is, to Applie to the said distressed partie, such promises of God made

2 Cor. 12. 9.

2 Sam. 15. 26.

Rom. 9. 3.

made vnto afflicted persons, as are most large and comfortable.

For example, that *The Lord is neere to them that are of a contrite heart, and will saue such as be afflicted in spirit.* Psal. 34. 18. Againe, *I came not* (saith our Saviour Christ) *but to the lost sheepe of the house of Israel.* Math. 18. 12. He saies not, to the straying sheepe, but to such as are now in the pit, readie to be drowned, or in the Lyons mouth, readie to be deuoured. Againe, *The Spirit of the Lord is vpon me; therefore he hath anointed me that I should preach the Gospel to the poore;* that is, to such as are distressed in conscience, and poore in spirit: *he hath sent me that I should heale the broken hearted, that I should preach deliverance to the captiues.* These and many other such like promises, are in this case to be vrged, and the partie mooued to indeauour to beleue them, and to rest himselfe vpon them, though he loose all thinges.

Fourthly, the partie must be brought to a serious consideration of his life past; and of Gods mercifull dealing with him in former times, and therewith is he to be comforted for the time present. For if aforehand he hath receiued any tokens of the fauour and loue of God; by them he is now to stay and to settle his minde. The reason is plaine: the gifts of God

Psal. 77. 10.

are without repentance; whome he loueth once, he loueth to the ende, and whome he chooseth he calleth, iustificieth, and sanctifieth, and will also in time glorifie. David beeing in such affliction, that he could hardly thinke vpon God, yet he tooke this course, praied to the Lord for comfort, communed with his owne heart, and called to remembrance how God had formerly dealt with him, and with this meditation of the continuall course of Gods mercie in his preservation, he confirmed his faith, and staid his heart in his greatest troubles.

The fifth and last thing to be done, is the remouing of such *reasons and doubts*, as the partie distressed usually makes against himselfe, for his owne overthrow. For it is the manner of those that are troubled in minde, to dispute against themselves: and commonly they are wont to alledge three things.

First, beeing instructed how to humble themselves, and to depend on Gods mercie, they will graunt, that all these indeede are good things, but they belong not to them; for they neither doe, nor can feele any thing, but the tokens of Gods anger, and that they are already entred, into some degrees of condemnation.

This obiection may be taken away, by informing them of the manner of Gods dealing

in

in all his workes. For commonly he workes all things in his creatures, *in, and by Contraries*, if we could know the whole frame of them.

Thus in the Creation, euery creature had his beeing of that which had no beeing, and something was made, not of something, but of nothing. After the flood, the signe of Gods covenant, for the preservation of the world from destruction by raine, is the Rainbow, which indeede is a naturall signe of raine. When *Elia* was to prooue the Lord to be the onely true God, against the idolatrous priests of Bael, and that by burnt offerings, he powred water vpon the sacrifice, and fills a trench with water round about, and in this contrarie meanes was the sacrifice burnt vp. Christ for the curing of a blind man, tēpers spittle & clay together, which in all reason, is a fitter means to put out the eyes, the to cause the blind to see. Thus in the worke of our Redemption, Christ giues life, not by life, but by death, and he sendes men to heauen by the gates and suburbs of hell. He will not build vpon an olde foundation, but he pulls downe and destroies all, that Man may haue no hope at all in himselfe, but that all the hope he hath, may be in God. First he kills, and then he makes aliue, as *Anna* speaketh: first he woundeth, and then he healeth. He makes man to sowe in teares, that afterward he may reape in ioy.

L. 11. m. 3.

And he that knoweth Gods dealing to be this, must herewith rest content, and satisfied: because in wrath, God useth to remember his mercie; yea his mercie is neuer sweete vnto the palate of the soule, vntill it be seasoned with some tast of his wrath. The Paschall Lambe was eaten with lowre hearbs, to signifie, that we can feele no sweetnes in the blood of Christ, till we first feele the smart of our owne sinnes, & corruptions.

Secondly, these persons vse to alleadge against themselves, that if they could feele any comfort at all, then they would stay their minds, and yeild to good perswasions, & exhortations.

To this, the answer is; That there is a Rule of grace, (which we must follow) gathered out of the word of God, and the experience of Gods children, contrarie to the rule of nature, and aboue the light of reason: and it is this, that *in case of affliction, we must not liue by feeling, but by faith.*

This Rule is grounded vpon the speech of the Lord by the Prophet, *The iust man shall liue by his faith.* When we haue neither sight, nor sense, nor any tast of Gods mercie, but onely apprehend his wrath, euen then we must labour to lay hold of mercie in his word, and promise. Sense, and feeling, are not alwaies fit directions for the time of this life: For he may be the deare

deare child of God, that in present feebleth nothing but his wrath and indignation. This indeede is the true triall of our faith, when euen aboue and against reason, we relie on the mercie of God, in the apprehension of his anger. So did Dauid. *Out of the deepe;* (saith he) that is, beeing nowe deeply plunged into the pangs of a distressed conscience, *haue I called vpon thee, O Lord:* and Iob in the like case. *Lord, though though thou kill me, yet will I trust in thee.* Abraham is commended by the holy Ghost, amongst other things, for this, that he beleued in God, *aboue hope:* that is, against all matter of hope, that might possibly be conceiued, vpon the consideration of the strength of naturall causes. The theise vpon the crosse, feeling nothing but woe: and seeing nothing in Christ but misery & contempt, yet he beleued in Christ, and was saued. In a word, Christ himselfe when he was forsaken of all men, and voide of all worldly comfort, and felt nothing but the depth of the wrath of God, in his agonie and passion; yet by the faith of his manhood, he staied himselfe and said, *My God, my God.*

Thirdly, they vse to plead, that their case is desperate, that neuer any was in such a state as they are, neuer any touched with the like distresse of minde.

Ans.

Psal. 130.

Rom. 4. 22.

Psal. 6. and 77.

Ans. It is false: For the holy Ghost hath penned three notable places of Scripture, the booke of Iob, & two Psalmes of Dauid, wherein are propounded vnto vs the examples of Iob and Dauid, Gods owne deare seruants, who were in as great distresse, as euer they, or any other haue beene. And they may not thinke, that they euer could be able, to indure greater paines then Christ, who notwithstanding in the anguish of his soule vpon the Crosse, cried out, *My God, my God, why hast thou forsaken me?*

And thus much touching the first kind of trouble of conscience, called the diuine temptation.

The second kind of Distresse is that which ariseth from *outward afflictions*. By *Afflictions* I vnderstand, all manner of miseries and calamities in this life, from the least to the greatest, from the paine of the little finger, to the very pangs of death.

Nowe the Question is, howe the Trouble of minde, arising by Afflictions, may be remedied. For the answer of which question, two things are required of the partie distressed; *Practise* and *Meditation*.

The *Practise* is that, which is to be vsed, in all distresses of minde whatsoeuer. And it is a diligent *examination* of the conscience in regard of sinne; an earnest and heartie *confession* there-
of

of vnto God: & *deprecation*, that is, earnest prayer vnto him, for the pardon of the same. These three things, beeing done truely and vnfainedly from the heart, are a present remedie against this trouble, and bring with them much comfort.

Manasses the king of Iudah, that had committed much wickednesse: when he was carried captiue to Babel, and there put in chaines: he humbled himselfe, acknowledged his sinnes, and praied earnestly vnto the Lord, and the issue was good: for God was intreated of him, & gaue him deliuerance. Iob beeing long in outward affliction, humbled himselfe in like manner, and at length receiued comfort. Daniel humbled himselfe before God, for his owne sinnes, and for the sinnes of Gods people, making request vnto God earnestly for them, and euen when he was in the acte of praying, the Lord sent his angel Gabriel, to giue him notice of deliuerance. Lastly, the Church of God, vnder the crosse, performed the like dutie, *Let vs search and trie our waies, and turne to the Lord*, and God in mercie gaue an eare vnto her mourning and lamentation. By all these places, it is apparent, that there is no better remedie in the world, for the minde of man, grieved by means of outward afflictions, then the practise of the duties before named.

2. Chro. 33. 12.

Dan. 9. 3. 19.

Lament. 3. 40.

The

The next thing vnto Practise, is the *Meditation* of the comfortable doctrines that are set downe in the word of God, touching afflictions. All which doctrines, may be reduced to five principall and maine grounds of comfort, shall be laid down in their order.

The first Ground is, that *All afflictions from the least to the greatest, doe come to passe, not by accident, chance, or fortune, but by the speciall providence of God.* I explaine it thus. In every particular crosse and affliction, there is the hand of Gods particular providence, and that in three regards.

First, because God *decreeth, and foreappointeth* every particular crosse. Marke the wordes of Paul, *whome God hath foreknowne, them he hath predestinate, to be made like vnto the image of his sonne,* and what is this image? nothing else, but a conformitie vnto Christ in afflictions for this life, and in glorie for the life to come. Nowe if God hath decreed, that those whome he foreknewe, should be conformable vnto his sonne in these respects, then hath he also decreed the afflictions themselves.

Secondly, God doeth not only barely permit afflictions to be, but also he *effecteth* them, and brings them into execution, as they are crosses, corrections, trials, and punishments. I make

Rom. 8. 28.

4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

make peace (saith the Lord) *and I create euill*, that is, not the euill of sinne, but of punishment, which is euill in our sense and feeling. For things are tearmed euill two waies: some are euill indeed, some are euill not indeed, but in regard of our sense, apprehension, and estimation; and of this latter sort are afflictions, which God is said to *create*. And to this purpose is the saying of the Prophet Amos, *Shall there be euill in the citie, and the Lord hath not done it?*

Esa. 45. 7.

Amos 3. 6.

Thirdly, as God causeth afflictions, so he *ordereth and disposeth* them, that is, he limiteth & appointeth the beginning, the end, the measure or quantitie, and the continuance thereof. Yea he also ordereth them to their right endes, namely, his owne glorie, the good of his seruants, and the benefit of his Church. Thus God is said to correct his people *in iudgement*, that is, so as he will haue the whole ordering of the correction in his owne hand. Ioseph tells his brethren, that when they intended euill against him, in selling him to the Ishmaelites for siluer, *God disposed it for good*. When Shemei cursed David, he forbade his seruants, so much as to meddle with him, and why? because (*saith he*) *the Lord bade him to curse, and who then dare say vn- to him, why hast thou done so?* And to this purpose the Prophet David saith, *I held my peace and*

Ierem. 30. 30.

Gen. 50. 19. a.

2 Sam. 16. 30.

and said nothing: why? because thou Lord hast done it. Plal. 39. 9.

Here some will say, if Afflictions did come onely from God, it were somewhat, but oftentimes they come from men, that beare vs no good will, and therefore no maruell though we be impatient. *Ans.* When crosses doe come from men, God vseth them as instruments, to execute his iudgements vpon vs; and in this worke, God is the cheife doer, and they are as tooles, in the hand of the workeman. And the Lord inflicteth them vpon vs by men, to trie our patience vnder the crosse. Ioseph, though he knewe well, the badde dealing of his brethren towards him, yet he looked not to them alone, but to an higher cause, namely, the Lord himselfe, who executed his owne good will by them; *God (saith he) disposed it to good.* And againe, *God did send me before you into Egypt for your preservation.*

Gen. 45. 9. &
30. 20.

The Second ground is, *the commandement of God, touching the crosse, and obedience vnto him therein.* This commandement is expressed, Luk. 9. 23. where we are commanded to *take up our crosse every day*, and follow Christ. Abraham was commanded, with his own hands to sacrifice his onely sonne Isaac: and to this commandement, (though otherwise a great crosse vnto him) he addresseth himselfe to yeeld obedience.

dience. And in the prophecie of Micah, the Church saith, *Shee will beare the wrath of the Lord*, that is, shee will performe obedience to him in the crosse, *because shee had sinned against him*. And S. Peter saith, that *God resspecteth the proud, and giveth grace to the humble*, therefore *humble your selves under the mightie hand of God*. And this beeing the commandment of God, that we should yeild obedience to him, in euery affliction, we ought to be no lesse catchull to obey it, then any one commandment of the morall lawe.

Micah 7.9.

1. Pet 5.5.6.

The Third ground is, that *God will be present with his seruants in their afflictions*. Vpon this ground, Dauid comforts himselfe, *because God had promised to beare him, to be with him in trouble, and to deliuer him*. And in another place, *though I should walke in the shaddowe of death, I would feare none ill, for thou art with me, &c.*

1. Sal 91.15.

Psal 134.

Nowe that we may the better vnderstand this doctrine, we are to consider what be the Ends or Effects of Gods beeing with vs in affliction, whereby he testifieth his presence, and they are three.

The first is, to worke our deliuerance from the crosse: *Call vpon me (saith the Lord) in the day of thy trouble, and I will deliuer thee*. This promise must not be vnderstood simply, but with

1. Sal 50.15.

with an exception, *so farre forth as it shall be for our good.* For all promises of temporall deliuerance are conditionall, and must be conceiued, with this limitation of the crosse and chastisement, if God please to impose it. Some may say, how if God will not deliuer vs, but leaue vs in the affliction, what comfort shall we then haue?

Ans. In the second place therefore we must remember, that God will temper and moderate our afflictions, so as we may be able to beare them. Habbakuk praieih vnto God, in the behalfe of the Church, *that he would in wrath remember mercie.* And Paul saith, *that the Lord will not suffer vs to be tempted aboue that we are able to beare, but will giue an issue with the temptation.*

Thirdly, put the case that God doeth not moderate our afflictions, but suffer them to remaine vpon vs, not onely for some time of our life, but to the very death: yet then will he testifie his holy presence another way, namely, by giuing the partie distressed, power and strength to beare his affliction. *Vnto you it is giuen* (saith Paul) *for Christ, that not onely ye should beleene in him, but also suffer for his sake.*

The Fourth ground of comfort in affliction is, that *euery affliction vpon the seruants of God, hath some speciall goodnesse in it*, Rom. 8.

Hab. 3.

1 Cor. 10. 13.

Phil. 3.

28. *We know that all things, worke together for good unto them that loue God.* And in regard hereof, the crosses which are indured by Gods children, are so farre from beeing preiudiciall to their saluation, that they are rather helpes and furtherances of the same. Now this Goodnes is perceiued two waies. First, by the *fruit and effect* of it, and then by the *qualitie and condition* thereof. In both which respects, afflictions are good.

Touching the *fruits* of Afflictions, because they are manifold, I will reduce them to seauen principall heads.

I. Afflictions doe make men to see & consider their sinnes. Iosephs brethren for twentie yeares together, were little or not at all troubled for their wickednes, in selling their brother; yet vpon their affliction in Egypt, they beganne to consider what they had done: *We haue (say they) verily sinned against our brother, in that we saw the anguish of his soule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.* Manasses in the time of his peace, gaue himselfe to witchcraft, and the worshipping of strange gods: but when he was captiue in Babylon, then was he brought to the sight of his sinnes, and mooued to humble himselfe before God for them.

I I. Afflictions serue to humble men in their
H I soules

Consideration.

Gen. 42. 21.

Humbleation.

Luk. 15. 17. &c.

Psal. 70. 7.

Amendment.

Heb. 12. 11.

1. Cor. 11. 32.

Ioh. 15.

soules before God. The young vnthrif in the Gospel called the Prodigall child, while his portion lasted he spent liberally, and was grieved for nothing: but when he came to be pinched with hunger, and that through his owne follic, then he humbled himselfe before his father, and returned home vnto him. David saith of himselfe, that *in his prosperitie he thought he should neuer be mooued, because the Lord of his goodnes had made his mountaine to stand strong: but (saith he) thou didst hide thy face, and I was troubled, then cried I vnto the Lord.*

III. They serue to worke amendement of life. *No chastising* (saith the Author to the Hebrewes) *for the present seemeth to be ioyous, but afterward it bringeth the quiet fruit of righteousness to them that are thereby exercised,* that is, afflictions and chastisements that seaze vpon Gods children, doe leaue after them amendement of life, as the needle passeth through the cloath, and leaueth the threed behinde it. *When we are iudged* (saith the Apostle) *we are nurtered of the Lord, that we might not be condemned with the world.* And David confesseth Psal. 119. *It is good for me that I haue bene afflicted, that I might learne thy statutes.* And the good husbandman, purgeth and pruneth the vine, that it may bring forth more and better fruit.

IIII. They

IIII. They cause men to denie themselves, and to rely wholly on the mercy of God: Thus Paul received the sentence of death in himselfe, that he should not trust in himselfe, but in God, that raiseth the dead.

Alnegation.

V. The fitt is Inuocation. For afflictions make vs to crie hartelic and seruently vnto god, to bringe our selues into his presence, and there to abase our selues before him. Thus the Lord saith of his children that *in their affliction they will seeke him diligently.*

Inuocation.

VI. The sixth is Patience. *Affliction bringeth forth patience, patience experience, &c.* As if he should say; because the loue of God is shed in our hearts, therefore in afflictions we are patient. Now whilst we patiently beare the crosse, we haue experience of the mercie and loue of God towards vs: and hauing once in some notable deliuerance, tried and tasted the mercie of God, we doe by hope (as it were) promise to our selues, the said fauour and mercy, for time to come.

Hof. 5. 19.

Patience.
Rom. 5. 3.

VII. The last fruit is obedience. This the holy Ghost teacheth, to haue beene the fruit of the suffering of Christ, when he saith, *Though he were the sonne, yet learned he obedience, by the things which he suffered.*

Obedience.

Heb. 5. 8.

In the next place, Afflictions are good in regard of their *qualitie* and *condition*, which is,

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that

Heb. 12. 7.

Iob 1.

that they are tokens and pledges of our adoption, when we make the best vse of them. *If ye indure chastening*, (saith the holy Ghost) *God offereth himselfe vnto you as vnto sonnes*, that is, he comes to you in the crosse, not as a iudge and reuenger, but as a kind and louing father: and the crosse imposed, is as it were his fatherly hād, wherewith he chastiseth vs: and therefore *Iob* praiseth God for his affliction, saying, *God hath giuen, and God hath taken away, blessed be the name of the Lord.*

The fifth Ground of comfort is, *that the partie distressed, hath partners in the crosse.* For first he hath Christ to be his partner, because he hath fellowship with him, in that he is afflicted, and is willing to obey God therein. *Paul* accounteth it happines, to know the fellowshippe of Christs afflictions, and to be made conformable vnto his death. *Phil.* 3. 10. Secondly, if the partie afflicted repent, Christ communicateth with him in all his Crosse, and accounts them as his owne. The Apostle in this regard, would haue no man thinke it strange, no not when he is in the fierie triall; but rather to reioyce because he is partaker of Christs sufferings. *Phil.* 4. 31. And Christ saith to *Saul* persecuting his Church, *Saul, Saul, why persecutest thou me?* Thirdly, he that is afflicted, hath other seruants of God, partakers with him in all his afflictions.

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The Apostle Peter wisheth the Church of God to resist Sathan by faith, *knowing*, saith he, *that the same afflictions are accomplished, in your brethren that are in the world.* 1. Pet. 5. 9.

Thus much generally of Afflictions, and of Comfort in them. It were a long and tedious worke, to set all downe in particular, together with their proper and distinct Comforts: therefore I will passe them ouer, and speake onely of three kinds of Afflictions, with their Remedies.

The first is, the *Deferring of deliuerance*: a great affliction if it be considered. And touching it, I propound one Question, namely, *How the minde of the partie distressed, may be staied, when as the Lord deserves deliuerance.*

For the answer hereof, three especiall points are to be considered.

I. First, that God hath in his wisdom, set downe certain and vchangeable times, for the accomplishment and issue of all things that are. *There is a time appointed, to euery thing vnder the sunne.* Eccles. 3. 1. The speech of Salomon is generall, and the meaning of it is this: Whatsoeuer there is in the world, either done, or suffered, or enioyed by man, whether it be of the number of naturall things, or of those which are voluntarily vndertaken, or necessarily endured; God hath in his prouidence sorted vnto them, a set time and season, whereof dependeth

the successe of the all. And this time, himself most freely ordereth and ruleth, at his owne good pleasure, which, as no man can hinder or stay, so is it not in the power of any, to hasten, or preuent.

Gen. 6. 3.

Ier. 25. 12.

This point, the holy Ghost in Scripture prooueth by two instances, of the threatnings and promises of God, which himselfe accomplisheth at some certaine and vchangeable times. When the old world in the daies of Noah, had growne to much impietie, and wickednes, the Lord appointed a certaine space of 120 yeares, for their repentance and conuersion, at the very ende and tearme whereof, he brought the flood vpon them, and not before. For if we compare the particular circumstances of time, noted in the 7. of Genesis, with that which *S. Peter* writeth, 1. *Per.* 3. 20. we shall find, that the inundation of waters came vpon the earth, at the very point of time before determined. Againe, God threatened by *Jeremie*, that the Iewes for their sinnes, should be led captiue, and serue the king of Babel 70 yeares. Now if we take the iust computation of time, it will appeare, that so soone as euer those yeares were expired, the foresaid threat was accomplished. And therefore *Daniel* alluding to *Jeremies* prophecie, exactly setteth it downe, when he saith, *The same night mas Belshazzar king of the Chaldeans slaine*, that is, the very night wherein those 70 yeares came to their

their full period.

And as there are set times, allotted by God for the execution of his threatening sentences: so also hath he determined certainly, the accomplishment of all and euery of his promises. An example hereof we haue in the Israelites, of whome the Lord said to Abraham, that they should be in affliction in a strange land, 430 yeres, & then be deliuered. This promise of God was expressly fulfilled, as we may read in the booke of *Exodus*. For before the ende and tearme of these yeres, they had no deliuerance at all: but when that time was expired, even that selfe same day, departed all the hosts of Israel, out of the land of Egypt. And though Moses, fourtie yeres before this time tooke in hand the worke of their deliuerance; yet he did it without successe, and vpon a certaine accident, beeing himselfe constrained to flie into Madian, he liued there as a stranger with Iethro his father in law, till the saide time of foure hundred and thirtie yeres was accomplished; toward the end whereof, being called of God to that office, he prospered, and not before. And in the same manner, hath God set downe a certen period of time, within which, he will exercise his children more or lesse, and at the end whereof, and not before, he will releue and comfort them againe.

Exod. 12. 41.

Now as the certentie of the accomplishment

of Gods threatning word, serues to terrifie all wicked liuers from sinne: so the vchangeable performance of his promises, at the very time prefixed, and not before, teacheth the children of God sundrie things.

First, that when they are in any distresse, and haue not present or speedie deliuerance, according to their desire; they should wait the Lords leisure, and expect with patience till the time come, which is appointed by him for their ease and releefe: and in the meane while stay their hearts, by hope and affiance in his mercie. Reason is plaine, God is sure in his word, therefore though heauines may indure for a night, yet ioy will returne in the morning *Psal. 30. 5.*

Hab. 2. 2.

Thus the Lord comforteth the Iewes in a particular distresse, as we may read in the prophetic of Habbakuk: where the Prophet in the name of the Iewes, complaineth and expostulateth the matter with God, why his owne people should be so lamentably afflicted, by a terrible and a furious nation, and why they should be led away captiues, by the Chaldeans the enemies of God? To this the Lord makes answer, that as he had certainly determined, that iudgement to come vpon them, so certainly had he appointed a set time, wherein they should be deliuered, In the meane while, he biddes them to comfort themselves in this, that though the affliction

fiction should rest vpon them for a season.yer vndoubtedly they should be eased at the length: and therefore,that they should in patience waite for the vision, that is,the accomplishment of the vision,touching their deliuerance.

Secondly,hence we learne, that we must not onely *beleue* the promises of God *in generall*, that God is true and faithfull in them, and that he is able and willing to fulfill them, euen as he made them: but we must *beleue* them *in particular*,that is, with application to their proper and seuerall circumstances, which are the particular meanes, places, and times, whereby, and wherein he hath giuen his word, as touching our freedome and exemption from the crosse. Take an instance hereof in the Prophet Daniel,who knewe well by the spirit of *Prophecie*, that the Lord had determined to bring vpon the Iewes 70. yeares captiuitie in Babylon. He knewe also that God had promised to put an ende to that captiuitie,at the end and tearme of those yeares. Nowe what did Daniel in this case? Vpon knowledge of the will of God in that point,during the said time, he praied not vnto the Lord,for deliuerance of his people: But when he vnderstood that the time drew neere, wherein it was the will of God, that the Iewes should retutne out of captiuitie,then by faith applying the promise of God to that particular

Dan 9.

v. 2.

lar time: he besought the Lord in praier and supplications, with fasting, in sackcloth and ashes, and the Lord gaue care vnto his praiers, & yeelded him a gracious answer.

I I. The second point is, that God, when he deferres deliuerance, he doeth it vpon great and waightie causes and considerations, best known to himselfe.

The first whereof is, that thereby he might humble men throughly, and bring them to an vtter deniall of themselves, and consequently cause them, to learne patience in afflictioⁿ, which they would not learne, if they might be their owne caruers, and haue speedie deliuerance from the crosse, at their owne wils & pleasures.

Secondly, that beeing afflicted, they may acknowledge whence their deliuerance comes; yea, whence they doe receiue not onely that, but euery other good benefit, which they inioy: namely, not from themselves, or any creature, but onely from the Lor^d; and accordingly may learne to value and prize his gifts, at their deserved excellencie. For it is a true saying, and often verified in affliction and want, that *benefits easily obtained, are lightly regarded, and sooner forgotten.*

Thirdly, that by the continuance of the crosse without intermission, he may make the to distaste the world, and consequently drawe them

them to the meditation of the life to come, wherein all matter of mourning shall cease, and all teares shall be wiped from their eies.

Fourthly, the Lord deferreth deliuerance from affliction, that he might prevent greater evils and dangers, whereinto those that are afflicted might runne, if they had their hearts desire, and were eased not at his will, but at their owne wishes. When the children of Israel came into Canaan, they were informed, that they should dwell together with the Canaanites, and Moses redreth a reason therof, *Least (saith he) the wild beasts of the field multiply against thee.* And for the preventing of this euill, the Israelites must indure some annoyance by the Canaanites. Euen so the Lord keepeth his seruants vnder the crosse, for the preventing of greater sinnes and offences. This should stay the mindes of men, & make them content, to waite vpon God for deliuerance, when they are afflicted.

The third and last point is, that God alwaies hath and doeth exercise his best seruants, with long and continued crosses. Abraham was childlesse, till he was 70. yeares of age, and at those yeares the Lord promised him issue. But this promise was not accomplished till a long time after, when he was an hundred yeares old. Dauid had a promise to be king of Ierusalem, and Iuda; but the Lord exercised him by many
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Rom. 2. 4.

Exod. 23. 28.

Deut. 7. 20.

and grieuous afflictions, before he came to the crowne, in so much, that he saies of himselfe, that his eies failed with waiting vpon his God. Zacharie and Elizabeth praied to God, both of them in their youth, and many yeares after for issue, but the Lord graunted not their request, till they were olde.

To adde no more examples by these we see the Lords dealing, euen with holy men & women, his owne deare seruants, that he doth not alwaies grant their requests, nor condescend to their desires at the first, but as it were holds the off, & suspends his grace and fauour for a time. And therefore if it shall please him thus to deale with any of vs, we must frō these examples be taught, to possesse our soules with patience, resting contented in his will, and waiting on his good pleasure to the end.

To conclude this point. Suppose that the condition of Gods seruants be such, as that they find no end of their afflictions, but that they do continue euen vnto death, what shall they doe in this case?

Ans. Besides that which hath beene said before, for the resolution of this Question, I answer further, that first, they must still, euen vnto death, liue by faith, and say with holy Iob, *Lord though thou kill me, yet will I trust in thee.*

Secondly, they must stay and releiue their
soules

soules in the meane time, with these and such like meditations.

I. That it is the will and pleasure of God, that we should through many afflictions, enter into the kingdome of God. Act. 14. 22. Nowe it is the propertie of a true child of God, to rest content in his fathers good will and pleasure, euen when he is afflicted, Prou. 3. 11. *My sonne — be not grieued at my correction*, that is, let it not be tedious vnto thee, be content to beare it. Our dutie therefore is, meekely to subiect our selues vnto the hand of God, as the child doeth vnto the correction of his father.

II. That though afflictions be long and tedious, yet God will at length giue a ioyful & comfortable issue. For so himselfe hath promised, Math. 5. 4. *Blessed are they that mourne, for they shall be comforted*. Psal. 34. 19. *Great are the troubles of the righteous, but the Lord will deliver him out of the all. Marke the upright man, & behold the iust, for the end of that man is peace.*

Psalme 37. 37.

III. Afflictions be they neuer so heavy, in regard of continuance, yet they are in no sort comparable to those eternal ioies, that god hath prepared for the that loue him. This was Pauls meditation, who indured the crosse, euē to his dying day. *Our light affliction* (saith he) *which is but for a moment, worketh vnto vs an excellent, and eternal weight of glory.* And elsewhere he professeth that

2. Cor. 4. 17.

Heb. 10. 37.

that he did not count the afflictions of this present time, answerable in value to the glorie, which shall be revealed vnto Gods children, Ro. 8. 18. Saint Peter tels them to whome he wrote, that in regard of their assured hope of eternall life, *they should reioice, though now for a season, they were in heavinesse through manifold tentations*, 1. Pet. 1. 6. Lastly the author to the Hebrewes comforteth the Church by this reason, because it is *is yet a very little while, and he that shall come, will come, and will not tarrie*.

IV. Though God with-holdeth his hand in respect of deliuerance even to death, yet his loue is constant and vnchangeable, and the crosse which we vndergoe, cannot seperate vs from that loue, wherewith he hath loued vs in Iesus Christ, Rom. 8. 35. And thus much of the first particular distresse of minde.

The Second kind of afflictio, is *bodily & temporarie Death*, which consisteth in the seperation of the soule from the bodie. And touching this affliction, it is demanded, *How any seruant of God, may be able to indure with comfort, the pangs of death?*

For the answer hereof, two things are required: a preparation to death, and helpe in the time of death. Concerning preparation, there are three duties to be performed.

The first and most principall is commended

vnto

vnto vs in the booke of Psalmes, where Dauid praises vnto God, *Lord make me to know mine enae, and the measure of my daies.* And Moses in like manner, *Lord teach me to number my daies, that I may apply my heart vnto wisdom.* In which places, is remembred a notably drie of preparation: to wit, that a man should resolute himselfe of death continually, and afore-hand number his daies. And this is done, by esteeming of every day, as the day of his death, and accordingly doing alwaies that which he would doe, if he were now to giue vp the ghost.

Psal 39.4.

Psal 90.12.

Secondly, in way of preparation, we must in-deauour to disarme and weaken death, who is as an armed man, that hath his weapons, whereby he seekes to destroy vs. And in this case, we must deale with death, as the Philistims dealt with Sampson. They saw by experience that he was a mightie man, and by his power and strength, had giuen them many foyles; and therefore they laboured to knowe, in what part of his bodie his strength did lie. And after inquirie, finding it to be in the haire of his head, they neuer rested, till they had spoiled him thereof. And questionlesse, the time will come, when we all must encounter, with this strong and powerfull Sampson, *Death*. In the meane while, it is a point of wisdom, to inquire wherin his power & might con-

1. Cor. 15.

consisteth. When this search hath bin made, we shall finde that his weapons, are our manifold sinnes, and corruptions, both of heart and life. For as Paul saith, *The sting of death is sinne.* Therefore, that we may spoile him of this his furniture, we must exercise our selues in the practise of two duties.

First, vse all meanes for the cutting off of the locke of our sinnes, whereby alone Satan hath the vantage of vs; and these meanes are the duties of innocation, and true repentance. We must therefore be instant in praier, for the pardon of our sinnes past, and present, and in this point giue the Lord no rest, vntill we haue obtained in our consciences, the sweete certificate of his fauour and mercie in Christ, whereby our minds may be staied and comforted.

This done, it stands vs in hand to turne vnto God, to be carefull to leaue sinne, to entertaine in our hearts, a resolued purpose and intencion of newe obedience, and conformitie to the will, and commandement of God in all things. And this is the onely way in the world, to bereaue this our enemy of his armour, to pull the sting out of the mouth of this serpent, and consequently, euen in death to preuaile against him.

Thirdly, in way of preparation, our dutie is, euen afore-hand (while we liue in this world) to indeauour, to haue some *true taste of life everlasting.*

lasting, and be ioyes of heauen. The due consideration whereof, will be of great vse. For it will stirre vp in our hearts, a desire and loue of perfect happinesse in heauen, yea a seruent expectation of Christs comming to iudgement; and it will further cause vs to say, with Simcon, *Lord, now let thy seruant depart in peace;* and with the Apostl, *I desire to be dissolved, and be with Christ.*

25 Touching this spirituall ioy and comfort in the holy Ghost, these Questions of Conscience are mooued. First, how may we in this life haue and nourish in our hearts, a true tast of eternall happinesse, and of the ioyes of the world to come? *Ans.* First, by a serious consideration of the evils that doe hinder, or prejudice our happiness; and they are principally foure. 1. *Our sinne.* No One is, the Miserie of our liues in respect of sinne; and the consequents thereof. For there is no man in the world, who he neuer so righteous, that can truly say of himselfe, *I am cleane from my sinne,* Prou. 20. 9. Yea, euen the regenerate, that haue receiued grace to beleue in Iesus Christ to God; and to liue according to the Spirit, doe finde by experience, corruption and rebellion in their minds, wills, and affections, which daily affordeth matter of sinning against God: and on the other side, hindreth and quencherh all the

Rom. 7. 14, 23, &c

good motions of the Spirit that are in them. Againe, such is the irreconcilable malice of Satan, that he taketh vantage of mans corruption, and neglecteth no time or opportunitie, to intrappe the children of God, in the snares of his temptations. And hence it is that man, by reason of his owne corruption, and the wicked suggestions of the Devil, is at continuall strife with himselfe, hath daily occasion of sorrow, worketh out his saluation with feare and trembling, wading (as it were) euē while he liueth, in a sea of many miseries.

The second euill, is the Vanitie of all things that are in the world. For whether we consider the world it selfe, or the things therein contained, done, or suffered; there is nothing so sure and stēdīe, whereunto man hauing attained, can possibly rest fully satisfied, and contented; or which in the ende, will not proue to be most vaine vanitie. And the truth hereof appeareth, in the experience of Salomon himselfe; who (beeing king ouer Israel) wanted neither authoritie, nor abilitie, & opportunitie, to take knowledge and triall, of all worldly things in all estates and conditions. And hauing euē of set purpose, carefully and earnestly searched into them all, at length he concludes, that the issue of all was vnprofitable vanitie, and vexation of minde; as we may read in his *Ecclesiastes*.

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The third euill is, the Changeable condition of our life in this world, whereby it comes to passe, that we are alway in a fleeting and transitorie state. For we are (as *S. Peter* speaketh) but strangers and Pilgrimes, that wander to and fro in the earth, as in a strange countrey, and still are making forward to our owne home. VVe haue here no abiding citie: the houses wherein we dwell, are but Innes, in which we sojourne for a time: yea the bodies which we haue, are but tents and tabernacles, alway readie to be shifted, and our selues to be trāslated into another place.

Fourthly, by remembring, that Christ our Head, beeing now in heauen, and we his members vpon the earth; during our life, we are in presence separated from our Head, and consequently, from that happie and glorious fellowship, which we shall inioy with him, and all the Saints our fellow-members, in the kingdome of heauen. This *S. Paul* noteth, when he saith, *whilst we are at home in the bodie, we are absent from the Lord*: and thereupon himselfe desired *to be dissolued, and to be with Christ.*

Hauing thus entred into the due consideration of the aforesaid euills, we must in the second place, exercise our selues in the frequent meditation, of the blessed estate of Gods chosen, in the kingdome of glorie: who beeing translated out of this life, into the bosome of Abraham, are

1 Pet. 2. 11

Heb. 13. 14

2 Cor. 5. 8.

Phil. 1. 23.

Apoc. 13. 4.

1. Ioh. 4. 17.

1. Ioh. 3. 34.

4. Ioh. 1. 12.

1. Cor. 7.

Philip. 3. 20.
1. 23.

Heb. 11. 10.

fully and perfectly freed from sinne, from Satan, from vanitie and miserie: haue all teares wiped from their eyes: doe behold the face of God, are made like vnto Christ in holines and honour: and doe with him inherite the kingdome, prepared for them, from the foundations of the world.

In the third place, hauing thoroughly considered of these things, we must Compare the estate of this present life, in the respects before named, with the estate of that, which is to come in the Kingdome of heauen: and laying them in a parallell together, we shall finde the one, infinitely farre to excell the other, in regard of true ioy and comfort. And this will make vs, though liuing in the world, yet to vse it, as if we vied it not: to haue our conuersation in heauen: to thinke, with *Paul*, that to be loosed, and be with Christ, is best of all for vs: to haue a true & lively tast of the ioyes of the world to come, and accordingly with Abraham, Isaac, and Iacob, to looke for a citie that hath foundations, whose builder and maker is God.

Secondly, it is demanded; how a man may truly discern, whether this ioy of the Spirit be in him, yea or no? For answer hereunto, it is to be remembred, that there are sundrie properties whereby it differeth from carnall ioy. And these are principally five.

First, this ioy is brought forth (as it were) of sorrow

sorrow for sinne, and for the want of Christ. *Ye shall sorrow*, (saith our Saviour Christ to his Disciples, meaning for his departure,) *but your sorrow shall be turned into ioy.* These words are not onely meant of his Disciples, but of all beleeuers, who vpon consideration of their sinnes, and the spirituall want of Christ Iesus, doe mourne and lament. For not onely they, but all true beleeuers, are there opposed vnto the *world*. Again, *blessed are they that mourne*: that is, being touched with causes of exceeding grieue, doe withall mourne for their sinnes: *for they shall be comforted.* On the other side, carnall ioy, as it hath his beginning from the flesh, and ariseth of things pleasing thereunto, so it ends in sorrow & heauines. *In the end, reioycing is turned into mourning*, saith Salomon. And, *wee be to you that now laugh: for ye shall weepe.*

Ioh. 16. 20.

Math. 5. 4.

Prov. 14. 17.

Luk. 6. 25.

Rom. 14. 17.

Secondly, the ioy of the Spirit, is a fruit of righteousness: that is, it issueth and floweth from Christ knowne and beleued, to be made vnto vs of God, wisdom, righteousness, sanctification, and full redemption. For from hence follows peace of conscience, and from peace comes ioy in the holy Ghost. Contrariwise, the ioy of the flesh, ariseth onely from the sudden feeling of some worldly delight: and therefore cannot bring any sound peace, vnto the conscience of the man possessed of it.

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Thirdly,

Thirdly, spirituall ioy is founded in the holy vse of the Word, Sacraments, & Praier: and in the practise of Christian duties of mercie, loue, iustice, &c. The other is not so. For the world conceiueth a ioy besides the word, out of the exercises of inuincation and repentance: which stands in the practise of crueltie, malice, oppression, iniustice, and all manner of impietie. And hence it is, that hauing spent their daies in such matter of reioycing, at length in a moment *they goe downe to hell.*

Fourthly, heavenly ioy is so fixed and rooted in the heart, that it cannot be remooued thence. *Your ioy shall no man take from you,* saith Christ. It must needs therefore be true and sound, yea able to swallow vp all matter of grieffe, and heaviness: whereas the other is neuer sincere, but with the sweetnes thereof, hath alwaies mingled some bitternes. *Euen in laughter* (saith Salomon, speaking thereof) *the heart is beaten.* When the face of the wicked man shineth, and his countenance is pleasant, euen then is he inwardly sorrowfull, and his minde is troubled.

Lastly, the ioy of the Spirit is eternall: abiding in the mind of man, not onely for the terme of this life; but for euer, in the world to come. So is not the reioycing of the world in earthly things: for it is fading and decentfull, as the things

things themselves be, wherein it is placed: it hath the beginning in corruption, and endeth with this present life. The examples of the two rich men in the Gospel, doe manifest this truth. And to this purpose, is the speech of Zophar, in the booke of Iob, that *the reioycing of the wicked, is very short, and the ioy of hypocrites is but a moment, &c.*

Luk. 12. 10. 21. &
16. 22.

Iob. 20. 4.

By these five properties, may we put a true difference, betweene earthly and heavenly reioycing, and consequently discern of them, euen in our selues. And if we perceiue this ioy of the Spirit, (rightly receiued in our hearts, and grounded in the right vse of the word, and Sacraments; as also in the exercises of inuocation, faith, and repentance.) to take place in our soules and consciences; we shall finde it of force, to moderate and delay the very terrours of death. And so much for Preparation.

Now the Helpes to be vsed in the time of death, are manifold: the summe of all may be reduced to two heads, Meditations, and Practises.

Touching Meditations, we must in the first place, consider Death in a double respect; one, as it is in it owne nature, and another, as it is changed and qualified by the death of Christ. Death in it owne nature, is a Curse, or forerunner of condemnation, the very gates and

suburbs of hell it selfe: but beeing qualified by Christ, it is a blessing, a short passage vnto ioy, an entrance into everlasting life, a quiet sleepe, voide of all annoyance, by dreames and fantasies: And the graue, a resting chamber, performed by the death of Christ, for the bodies of all the flied, out of which when they awake, they shall be admitted and receiued into the presence of God in heauen.

Secondly, we are to consider, that there be three degrees of eternall life. The first whereof, is in this world before we die; and it is then, when we beginne to repent and beleue in Christ, and to be assured in conscience, that God the father is our father, Christ our redeemer, and the holy Ghost our comforter. For this is eternall life, *to know God, and him whom he hath sent Iesus Christ.* The next degree is in death: for death cuts off all sinne, originall and actuall: death frees vs from all worldly miseries: death preparerth the bodie, that it may be fit, to enter into eternall happinesse together with the soule, which is already in heauen. The last degree is, when bodie and soule reunited, goe both together, into eternall and everlasting glorie in heauen.

Our third meditation is, that there is a mysticall vnion and coniunction, betweene Christ & euery beleuer, and that not onely in regard of soule;

John 17. 3.

John 17. 3.

(oule; but of bodie also; which beeing once knit, shall neuer be dissolved, but is eternall. Whereupon the dying, dead, rotten, and consumed bodie, remaineth still a member of Christ, abideth within the covenant, and is and shall be euer, a temple of the holy Ghost. Thus Adam, and Abraham, which are dead so many thousand yeares agoe, yea euery true beleeuer, from them to the end of the world, shall rise at the last day, in body to glorie, by the power of their coniunction with Christ. In the winter season, we see the most trees voide of leaues, buddes, and blossomes: so as they seeme to vs to be dead, and yet neuerthelesse, there is a sappe in the roote of them, which in the Spring wil ascend, & reuiue the decaied branches. Euen so it is with our bodies, which though they be corrupted, rotten, burnt, or eaten with wormes, or deuoured by wild beasts, so as they may seeme to be vtterly perished, yet there is (as it were) a secret and hidden sap in them, (by reason of their vnion with Christ) by which they shall be raised, reuiued, & quickened, beeing made like vnto the glorious bodie of Christ their head, with whome they shall raigne, and liue for euermore.

Helpes in practise are two; First, he that will beare with comfort the pangs of death, must labour that he may *die in Christ*, and that is, by faith, laying hold of the promise of God, touching

Heb. 11. 13.

Gen. 49. 18.

Ioh. 3. 14. 15.

ing forgiveness of sinnes and life everlasting by Christ. *All these* (saith the holy Ghost) *died in faith*, namely, Abel, Enoch, Noe, Abraham, and Sarah, all laying hold of the promise of life by Christ. When Iacob on his death-bed, was blessing of his children, he brake forth into this heavenly speech, *O Lord I have waited for thy salvation*. In which words it is plaine, that his faith rested on the mercy of God, & by hope he waited for his saluatiō. And our Saviour Christ saith, *As Moses lift up the serpent in the wilderness, so must the sonne of man be lift up, that whosoever beleeueth in him, might not perish, but haue life everlasting*. Out of which words, the forenamed duie may be learned, that looke as the children of Israel, beeing stung with fierie serpents, and that vnto death, were healed by looking vp to the brazen serpent, erected by Moses: so when we are stung with sinne and death, we must euer remember by faith to looke vpon Christ. But specially when we are dying, then it is our part, to fixe the eies of our soules, by faith vpon him; and thereby shall we escape death, and be made partakers of eternall life and happinesse. Notable is the example of Christ, who as he was man, alwaies fixed his trust and confidence in his fathers word, especially at his end. For when he was dying, and the pangs of death seized vpon him, he crieth vnto the Lord,

My God, my God, why hast thou forsaken me? and againe, Father, into thy hands I commend my spirit: which words are full of faith, and doe bewray what great affiance he placed in his fathers loue, &c. When Dauid in an extremitie, saw nothing before his eyes, but present death, the people intending to stone him, at the very instant (as the text saith) *he comforted himselfe in the Lord his God*; but how? by calling to minde the mercifull promises, that God had made vnto him, and by applying them vnto his heart by faith. And Paul saith of himselfe, and the rest of the faithfull, that they *receiued, the sentence of death in themselves, that they might not trust in themselves, but in God.*

2. Sam. 20. 6.

2. Cor. 1. 9.

From these examples it followes, that they which desire with comfort to beare the pangs of death, must die by faith; that is, they must set before their eyes, the promise of remission of sinnes, and life euermlasting, and depend vpon it, wrapping (as it were) and infolding themselves in it, as in a close and warme garment, that will keepe them safe and sure, against the winde and weather of temptation.

The second Practise in time of death is, *to die in obedience*; which is nothing else, but willingly, readily, and ioyfully, without murmuring, to submit our selues to Gods will, in bearing the paines of death. A most worthie president of
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this obedience, we haue in our Saniour Christ, when he said vnto his father, *Not my will, but thy will be done*; thereby submitting his will, to his Fathers will, touching the death which he then suffered. And this his example at the time of his departure, must be a rule of direction vnto vs, vpon the like occasion. True it is, that obedience to God in death, is against corrupt nature: and therefore our dutie is, the more to inuere our selues, to the performing of it; and that which the blessed Apostle said of himselfe, *I die daily*, ought to be continually our resolution and practise.

If we shall inquire, howe this may be done; the answer is, when God layeth afflictions vpon vs, in our life time, then by indeauouring to beare them with patience, meeknes, and lowliness. For euery affliction, is (as it were) a petty death: and if we doe in it, subiect our selues to the hand of God, we shal the better obey him, in the great death of all: and thus doing, whensoever God striketh vs with death, we shall with comfort endure the same.

The Third particular Affliction, is *Satanicall molestation*; whereby both persons, & places of mansiō, or abode, are either possessed, or otherwise molested by the malice of the Deuill.

Touching this affliction, the Question of conscience is, How such persons as are possessed, or
feare

fear possession, or else indure molestations by the Deuill in their houses: may have their minds quieted and staid, and consequently, in that case be remedied?

And here 2. things are generally to be considered, in way of answer.

First, it is to be remembred, that possession is known by two signes. The one is, when the deuill is euidently present, either in the whole body, or in soe part of it. The other, when he hath rule of the said bodie, either in whole or in part: so as the party himselfe, hath not that vse of his body, which he would. As for example, when the deuill possesseth the instruments of the voice as the tongue, & makes a mā to speake Latine, Greeke, Italian, or other tongues, which he vnderstandeth not. Both these things were found in them that were possessed, in the time of our Saviour Christ.

Secondly, we must consider, it falleth out oftentimes, that strange diseases doe seaze vpon men, hauing strange effects in them, which the arte of Physicke neither can search out, nor cure: & yet they are neither acts of witchcraft, nor reall possessions. As when God laid extraordinarie diseases on the Corinthians; for the contempt of his Word and Sacraments, 1. Cor. ii. 30. Like vnto which, he vvorithily inflicts vpon men in these daies, for the same and other finnes.

Now to stay the minde in this case, these Rules are carefully to be thought vpon.

First of all, it is to be remembred, that though Satans malice and power, be very great and large: yet he cannot practise the same, against the children of God, when, where, and howe he listeth. The malice which Satan beares to mankind, and principally to the members of Christ, appeares in this, because he is said, *so accuse them before God, day and night*, Reu. 20. 2. And as a *roaring lyon, so walke about the world, seeking whome he may deuoure*, 1. Pet. 5. 8. Againe the Scripture noteth him, to be a powerfull spirit, whose strength farre exceedeth and surpasseth the might of any man or creature, that is not of an Angelical nature, as himselfe is. For he is termed a *Prince of the aire*, and *the god of this world*, his power reacheth euen to the spirits & soules of men, whereby he worketh in the children of disobedience, Eph. 2. 2. his principallitie is so great, that no strength, no defence of man is able to withstand it, vntill man take vnto himselfe *the whole armour of God*, Eph. 6. 10.

Now although the Deuill, be so malicious an enemy of mankind, that he ceaseth not to deuise, whatsoever may be hurtfull vnto them; and withall so powerfull in his attempts, that no man by his owne proper strength, is able to resist him: yet he cannot put the least part of his power

power in execution, in what time, place, or manner he desireth. The reason is, because God hath determined his power, by certaine bounds and limits, which he cannot passe: and they are especially two.

The one is, *his owne nature*, whereby he is a creature, and therefore finite. Hence it is, that he can neither knowe, nor doe any thing, that is beyond the reach or capacitie of his nature, or about the power and skill of a creature. For example, he cannot directly and immediately knowe the deepe things of God, vnlesse they be reuealed vnto him: nor yet the secrets of mans heart. *None knoweth the things of a man, save the spirit of man, which is in him: euen so, the things of God knoweth none, but the spirit of God, 1. Cor. 2. 11.* Again, he cannot doe that which is truly and properly a miracle, the cause whereof is hidden and vtterly vnknowne, and which comes not within the power and order of nature. For this is proper vnto God, who onely doth things simply wonderfull, *Psal. 77. 14.*

The second thing whereby Satans power is restrained, is *the will of God*. For looke as the sea, beeing by nature, apt to ouerflowe the whole earth, is kept in, and shut vp within the shore, (as it were) with dores or gates, that it cannot break forth; and that by the Lord himselfe, who hath established his decree vpon it, *Iob. 38.* So though
Satan

Satan be by nature strong, and his malice great, yet can he doe nothing at all, no nor execute his naturall power, to the hurt, and prejudice of any man, without the will and permission of God. Thus the euill spirit, could not goe forth to deceiue Ahab, vntill the Lord had said vnto him, *Goe and thou shalt preuaile*, 1. King. 22. 22. Thus the Deuill, could not touch the bodie, children, goods, or friendes of righteous Iob, whilest he was fenced and fortified, by the power and prouidence of God. But when the Lord, in regard of Iob's outward estate, had given him leave, &c. said, *Loe all that he hath is in thine hand*, then did he exercise his power, to the vtmost: yet so farre onely, as he was permitted, and no further. Iob. 1. 12.

The consideration of this first point, that Satans power is determind by God, will serue to stay the minds of those, whose persons, houses, or friends are molested by him. For hereupon it followeth, that God, who hath the Deuill bound vp (as it were) in chaines, will not suffer his power to be enlarged, against his owne children, to their destruction and confusion: but so far forth onely, as shall be expedient for their good and saluation. Againe, that God being their father in Christ Iesus, they may in the case of such affliction, haue access vnto him, & call vpon him, for the restraint of Satans power and

and malice, and consequently, for the deliuerance of them and theirs.

A second Rule is this. Such persons must haue recourse to God in his word, in which he promisseth his preience and protection, to his children, in their greatest dangers. And namely, that *there shall no euill come vnto them, neither any plagues shall come neere their dwelling: because he will giue his Angels charge ouer them, to keepe them in all their waies.* Againe, *that he wil be a wall of fire, round about his people.* Zach. 2. 5. *that he will extend peace ouer his Church, like a flood.* Isa. 66. 12. And that *there shall be no sorcerie in Iacob, nor southsaying in Israel.* Numb. 23. 22. And by this meanes, possessions and witchcraft, though they befall Gods children, yet they shall turne to their good, rather then their hurt.

Thirdly, it must be considered, that the best seruants of God, haue beene in their times molested by the Deuill. Christ in his second temptation, was carried by the Deuill, from the wilderness, to a wing of the Temple of Ierusalem. The children of Iob, were destroyed by the Deuill, and he himselfe was filled with borches, and sores. A certaine woman, euen a daughter of Abraham, that is, one following the faith of Abraham, was troubled with a spirit of infirmitie, eightene yeares together. Matth. 15. 21, 22. And

Mat. 24. 10. 11.

Luk. 13. 13.

the daughter of the woman of Canaan, was grievously vexed with a Deuill.

Fourthly, men in this case, ought to lay fast hold, vpon the promise of life euerlasting, and must wait the Lords leisure, not limiting him in respect of time, or meanes of deliuerance. This was the practise of Iob, *Though he kill me, yet will I trust in him.* And of holy Abraham, who did not limit God, but was content to doe with Isaac, what the Lord would: and though it was in likelyhood, a meane to bereaue him of all posteritie, yet still he kept himselfe to the promise.

In the *molestation and annoiance of houses by spirits*, two things are to be remembred.

First, men must not consort together, and abide there, where it is certainly knowne, that the Lord hath given the Deuill power and libertie; least in so doing, they tempt the Lord. Our Sauiour Christ, did not of his owne priuate motion and will, betake himselfe into the wildernes, but by the direction of the holy Ghost. Math. 4. 1. *Paul* in like manner, did not of his owne head goe to Ierusalem, but vpon the motion of the Spirit. Act. 20. 22. In the light of these examples men are taught, not to cast themselves, into any places of apparent danger: much lesse to frequent those, which God hath deliuered vp, into the power of Satan. And this condemneth the rash, and headie conceits of some persons, who vpon

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confidence of their owne strength, doe put themselves into needlesse dangers, hauing neither extraordinary calling from God, nor any sufficient warrant out of his word.

It it be asked, what me are to doe in this case? I answer, First, that they ought rather to flie to God by praier, and to draw neere vnto him in their hearts: and he in mercie will draw neere vnto them.

Secondarily, that which we doe in meates and drinckes, is also to be done in the houses and places where we dwell. And what is that? we must sanctifie them to our vse, by the word and praier. Noah at Gods commandement, went into the Arke, abode in it, and came out againe: and when he came forth of it, into the earth afterward; it is said of him, that he built an Altar, gaue thanks to God for his deliuerance, and praied the Lord to vouchsafe him the vse of the earth, as he had before. Though Abraham had a promise of the land of Canaan, to him and his posteritie for euer, yet he went not out of his countrey toward it, till the Lord commanded him: and when he was come thither, he built an Altar, for the worship and seruice of God. The like he did afterward at Bethel. And many yeres after, did Iacob offer sacrifice vnto God, in the same Bethel, when he came to dwell there. And for this very ende, in the law, by a speciall ordi-

Gen. 2. 10.

Gen. 12.

Gen. 28.
Gen. 35.

ordinance the first frutes of the harvest were offered to sanctifie the rest of the corne. And so much touching the second distresse.

Tentatio fada.

The Third kind of trouble of mind, is that which ariseth of the Tentation of Blaspheemie, which in regard of the vilenes and vglinesse thereof is not amisse tearmed by some, the foule *Tentation*. And it is, when a man is troubled in his minde, with blasphemous cogitations and thoughts, directly against the Maiestie of God, the father, the sonne, and the holy Ghost. As for example: to thinke that God is not iust, or mercifull: that he accepteth mens persons: that he hath not knowledge of things, that are done here below, or at least that he doth not regard them: that God cannot doe this or that: that he is iniurious to some men, and partiall to others, &c. These and such like blasphemous thoughts there be, which are not fit to be vttered amongst men: forasmuch as they are most horrible, and execrable, as any can be conceiued.

That we may the better know this Temptation, let it be considered, what are the forerunners thereof, and by what meanes, it takes place in the heart possessed of it.

Sometimes it commeth, meereley and onely of the suggestion of the Deuill, which troubleth the phantasie, euen of those which are in that regard innocent, and casteth into their hearts, impure

impure and vngodly thoughts. Sometimes againe, it comes vpon men, by an euill custome: when as they willingly lend their eares, to leude and cursed speeches, that immediatly tend to the dishonour of God, or the wilfull abuse of his word, his iudgements, and mercies: and vpon the hearing, either giue their applause and approbation, though not expressely; or doe not hinder or stay them, as much as in them lieth. Otherwhiles, it creepes into the heart of man by degrees, when he beginnes to waxe cold in Gods seruice, to make little conscience of those duties, that immediatly concerne his worship, & consequently inures himselfe, to the taking of the name of God in vaine, by often and causelesse swearing, forswearing, cursing, &c. By these and such like meanes, is this foule and horrible temptation conuaid into the minde of man.

Now the danger of it, whether it ariseth fro these, or any other causes, is exceeding grieuous, specially to those, that haue begun to chuse the way of truth, and to applie their hearts to serue God, and to feare his name. For it bringeth forth strange and fearefull effects, as namely, desperation, & manifold horrors & troubles of mind: yea diuers persons haue hereupon bin astonished in such sort, that they haue bin mooued to make dispatch of themselves: being in their own iudgement no better, then the very firebrands of hell,

Now for the Curing of this woderfull trouble, & distraction of Conscience, two things are to be done: to wit, Inquirie must be made into the next causes, whence this Tentation should arise: and after that, the Remedie is to be applied.

For the first. Inquirie must be made, whether the present distresse, had his beginning from the thoughts of a mans owne minde, or from the suggestion of the Deuill. For this is in all likelihood, the next way to minister Comfort, to the afflicted partie.

It may be saide, How shall a man discern the thoughts that are from the Deuill, from his owne thoughts? *Ans.* He shall know them by sundrie notes.

First, by the entrance of them into the mind, For those that come from the Deuill, come speedily, as lightning into a house: and they are after a sort, torced into the minde by violence, so as the partie cannot auoid them: and they come into the minde againe and againe, yea a thousand times in a day, so as, by their often comming, they weaken the memorie, dull the senses, wearie and confound the braine. These are thoughts that come from the Deuill, and by him are conuaid from without, into the minde of man. And if such cogitations were from a mans owne selfe, they would not come with so great vehemencie and celeritie, but with

with leisure: and they would rise with more moderation, and lesse violence: Yea further, the frequent vse of them, would not produce so many, and so fearefull effects as it doth.

Secondly, such thoughts may be discerned, to come from the Deuill, by this signe; because they are against the very light of nature, against naturall knowledge, reason, & cōscience. For they are most wicked and deuillish, fastning vpon God, things that are most vile and monstrous: whereas commonly, the thoughts that arise frō our owne corrupt nature, are not against the light of nature, though they be most corrupt.

The third signe is, that at the first conceiuing of them, the partie is smitten with an extraordinarie feare, his flesh is troubled, and oftentimes, sickness & faintings do follow. But the thoughts that men conceiue of themselves, cause neither feare, nor fainting, nor sickness.

Fourthly, blasphemous thoughts, cannot come ordinarily from the heart of any, saue of those alone, that are of reprobate minds. But the parties that are thus distressed, are honest, ciuill, and such as professe the Gospel, at least in shew; yea sometime they befall such, as are the true members of Christ. Therefore it is manifest, that they come from without, euen from the Deuill casting them into the minde, and not from within a mans owne selfe,

In the next place, Inquirie must be made: whether the partie doth approoue, loue, & like these and such like thoughts, or no? To this he will answer, if he be asked, that he abhorres the as the Deuill and Hell it selte: thus euen naturall men will answer, and that truly.

After Inquirie thus made, the Remedic is to be applied. And the first and principall remedie, pertaines to doctrine, and instruction: in which the partie is to be informed of his or her estate; namely, that the foresaid blasphemies, are not *his sinnes*, but *his crosses*. For they are the Deuills sinnes, and he shal answer for them: and they are not ours, till we intertaine, receiue, approoue, and giue consent vnto them.

For prooofe hereof, let this be considered, That vnclane thoughts which haue their residence in the minde of man, are of two sorts: Inward, and Outward. Inward are such, as haue their originall from the flesh, and arise of the corruption of mans nature, though stirred vp by the Deuill. And these, at the very first conceiuing, are our siones, though they haue no long abode in our mindes: and they are directly forbidden, in the tenth commandement. Outward thoughts are those, which haue relation to an outward cause, or beginning: of which sort are those euill thoughts, that be conueied into the minde by the D. uill: and if we take no pleasure in

in them, nor yeeld consent vnto the. they are not to be accounted our sinnes, but the Devils, by whome they are suggested. The truth hereof appeares in Christs example; into whose minde the deuil cast this blasphemous temptation, therby moouing him to infidelitie, couetousnes, & idolatrie: which neuerthelesse were not his sins, because his holy heart gaue not the least approbation to the, but abhorred & repelled the, & therefore was free frō any taint of sin, in or by them.

This distinction of thoughts must be remembered. For hence it followes, that blasphemous thoughts, not consented to by vs, are not our sinnes, but the Devils: Even as in like case, when one wickedly disposed, sollicites another to treason, or murder: if the said partie listen not, nor yeild thereto, he cannot be holden guiltie of those crimes. Therefore men must not feare those kind of thoghts ouermuch: at least, if they please not themselves ouermuch in them: because, though they be indeede their crosses, yet are they not their personall sinnes, for which they shall incurre the wrath and displeasure of God. Againe, they must let them goe as they come: they are not to strue against them, for the more they labour to resist them, the more shall they be intangled with them.

The second thing to be vsed in way of remedie, for the staying of the mind in this temptation,

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is, that though it should be graunted, that the foresaid euill and blasphemous thoughts are our finnes, yet we are to remember, that they may through the mercie and goodnesse of God, be pardoned: if they be heartily and vnfeinedly repented of: yea further, that neither they, nor any other sins (except that against the Holy Ghost) doe condemne him, that praieih against them, and is heartily sorrie for them.

It was Pauls complaint, Rom. 7. 19. *That he did not the good which he would doe*, speaking of the inward indeauour of his heart: and againe, *that he did the euill which he would not*, meaning in respect of the corruption of his nature. Now vpon this, that he indeauoured to doe that, which was agreeable to the will of God, that he loathed and detested the contrarie, & stroue against his corruptions, how did he comfort himselfe? Marke words following, v. 20. *If I do that I would not*: that is to say, if against my generall purpose, I sinne against God: if I be sorrie for it, if I be displeased with my selfe, in that I cannot obey God, in that perfection I desire, *It is no more I that doe it, but sinne that dwelleth in me*. From this example of Paul I gather, that if any man, haue in his minde euill thoughts, and doeth (as Paul did) grieue, because he thereby offendeth God: if he doe abhorre them, and pray against them, he shall not be condemned for

for them; they shall neuer be laid to his charge. The partie then that is troubled with these thoughts, may vpon these grounds, stay his minde, and comfort himselfe: for if he shall not be condemned for them, then let him not feare them aboue measure.

The third point to be remembred is, that the partie must not be alone. For this Tentation be- ginnes, and is confirmed by solitarinesse; and the parties thus distressed, loue to be apart by them- selues, from the societie of others: and for that cause, in case they be lyable to this distresse, they must vse to solace themselves, in good compa- ny, that is meete and fit for them: and their mindes are to be exercised, in holy meditation of the word, and singing of *Psalmes*; and they are to be occupied in good speech and confe- rence. Our first parent *Eue* was tempted by *Sa- than*, when shee was apart from *Adam*: and our Sauiour *Christ*, when he was alone out of com- pany and societie, then was he by the malice of the *Deuill*, in the wilderness, assaulted with strong and mightie tentations.

The fourth point, to be remembred of the partie troubled is, that he must as heartely and earnestly repent him, of those his euill thoughts, as of euill wordes and deedes. For the truth is, because men haue no more care of their thoughts, then commonly they haue; therefore the

Eph. 4. 23. 24.

Prov. 4. 23.

the Lord iustly suffers the deuill, to plague them, and torment them, by conuaying into their hearts, most vile and damnable cogitations. Furthermore, the said partie must labour to be renewed in the spirit of his minde, that is, to haue his minde inlightened by the spirit, whereby he may know and vnderstand the will of God in his word. After repentance for euill thoughts, there must follow watchfulnesse, and a carefull circumspection ouer all his waies: but principally, he must haue an eie vnto his heart, the fountaine of all. *Keepe thine heart with all diligence*, saith Salomon: that is, aboue all things see that thou countergard thy thoughts, desires, motions, and affections.

That the heart of a man may be garded, two rules are to be obserued. First, that the word of God dwell plentifully in it: for by this meanes, it is guided and directed, that it swarue not from God and his word; and our hearts are then ruled and gouerned by the word, when we know & meditate, vpon the commandements and promises of God. This rule is of speciall vse. For therefore doe men hatch, & breed euill thoughts in their hearts, because they are not takē vp with holy meditations: & hence it is, that the heart of man, is made euen a pray vnto the deuill, because the word of God is not lodged therein. Excellēt was the practise of Dauid in this case, who *keps*
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the word of God in his heart, that he might not sinne against him.

Psalm. 119. 11.

The second rule of the keeping of the heart, is to establish our thoughts by counsell. It is the wisemans aduise in so many words. *Pron. 20. 18.* wherein he would teach vs, that it is the propriety of a worldly wise man, in matters of waight, not to trust to his own wit, but to follow the direction and counsell of wise and skilful men. And if this be a sound course in matters of the world, much more ought it to be taken, in the maine matters of religion, and conscience, concerning the heart and soule of man. And therefore by the law of proportion, it giues vs direction, not onely to thinke or conceiue, so much as a thought, but vpon aduice and direction taken at God and his word. *Thy testimonies* (saith David) *are my delights, and my counsellors.* And what benefit had he by taking such a course? surely, by the word of God, which was his continuall meditation, he gat vnderstanding, he became wiser: then the ancient it made him to hate all the waies of falshood: it kept him from declining from God, either to the right hand, or to the left. The same rule must be practized of vs, in the vse of our senses, our speeches, and actions, and then shall the heart be kept cleane, and free from these temptations.

Psalm. 119. 11.

And seeing this temptation is so dangerous & fearefull, as hath bene said, and doeth often
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befall men: our dutie is to make conscience, of practising the foresaid rules continually. And thus much concerning the third kinde of distresse of conscience.

The Fourth *Distresse of minde* is that, which ariseth from a mans owne finnes, or rather from some one special sinne committed. And this kind of tentation is twofold: For either it is more violent, and lesse common, or lesse violent and more common.

The violent Distresse of minde, shewes it selfe by feares and terrors of the conscience, by doubtings of the mercie of God, by lamentable and fearefull complaints made to others: Nowe Question is mooued, Howe this violent distresse of minde, arising from our owne finnes, is to be cured? *Ans^r*. That it may be cured by the blessing of God, three things must be done.

First; that particular sinne must be knowne, which is the cause of this violent distresse. And here we are to know, by the way: that it is an vsuall thing, with the parties thus distressed, to dissemble and cloake their finnes: and therefore they will alleadge, that their trouble ariseth frō some euill thoughts, from wicked affections, and from the corruption of nature: whereas commonly men are not distressed, in violent manner, for euill thoughts, affections, &c, but the violent distresse commeth from some actu-
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all and odious sinne or sins done, which wound the conscience, and are the causes of great distraction of minde: and they are many, which hauing bin vpon occasion before rehearsed, I will not now repeat them. Onely this must be remembred, that the greater sinnes against the third, sixth, and seauenth commandements, are the maine and proper causes of violent distresses: and the more secret these sinnes are, the more horroure goeth with them.

Secondly, the particular sinne being known, Inquiry must be made, as much as possibly may be, by signes, whether the partie distressed repenteth, yea or no. For except he hath repented, he cannot be fitted to receiue comfort: and vnlesse he be first fitted to receiue comfort, he cannot be releiued in Conscience. Now if it be found, that the partie hath repented, then care must be had in the next place, that his repentance may be renewed, for the particular sinne committed.

Thirdly, hauing thus done, the comfort must be ministred, for the moderating, or taking away of the distresse. And here remember by the way, that the comforts ministred, usually & ordinarily must not go alone, but be mingled & tempered, with some terrors of the Law: that being thereby feared, with the consideration of sinne, and of the wrath of God due vnto the same,

same, the comfort may appeare to be the sweeter. The ministring whereof, in case of this distresse, would not be direct and present, but by certaine steppes and degrees: except onely in the point of death: for then a directer course must be vsed. These degrees are two.

First, the partie is to be informed of a possibilitie of pardon, that is, that his sinnes are pardonable, and though in themselves they be great, and hainous, yet by the mercie of God in Christ; they may be remitted. Nowe put the case, that the afflicted apprehendeth onely the odiousnesse of his sinnes, and the wrath of god due to the same, and in this fits off the pardon from himselfe, and cannot be perswaded that his sinne may be forgiven, what then is to be done? *Ans.* Then for the effecting of this first degree, certaine grounds are to be laid downe, whetupon assurance in that case may be buile vp in his heart.

The first ground of possibilitie of pardon is, *That the mercy of god is infinite, yea ouer al his works,* Psal. 145. 9. That the death of Christ is of infinite price, merit, and value before God. That God is much in sparing, Isa. 55. 7. That with the Lord is mercie, and with him is plenteous redemption, Psal. 130. 7. That Christs satisfaction is not only *aⁿ price*, but *aⁿ counterprice*, 1. Tim. 2. 6. able to satisfie for the sinnes of all men, yea for them that haue

haue sinned against the Holy Ghost: for that sinne, is not therefore unpardonable, because the offence thereof is greater, then the merit of Christ: but because the partie offending, neither doth, nor can apply the merit of Christ vnto himselfe. An ancient father vpon Cains words, *My punishment is greater then I can beare,* saith, *Thou liest Cain, for Gods mercie is greater then thy sinnes.* The mercie of God was very great to Manasses, and to Salomon, and to many others, though they were great offenders.

2 Chron. 33. 11.
2 Sam. 7. 14. 15.

The second ground. *Men of yeares, liuing in the Church of God, and knowing the doctrine of saluation, shall not be condemned simply for their sinnes, but for lying in their sinnes.* Vpon this ground, I say, that men distressed must be grieved, not so much for committing of sinne, as for lying and continuing in sinnes committed.

A third ground. *It pleaseth God many times to leaue men to themselves, and so suffer them to commit some sinne that woundeth conscience.* It is true and cannot be denied. But we must withall remember, that sinnes committed, doe not vterly take away grace, but rather make it the more to shine and shew it selfe. For God in mercie turneth all things, euen sinne it selfe, to the good of them that be his: and therefore sinne committed cannot either waste, or extinguish

grace received, but by diuine dispensation, serueth to amplifie and inlarge the same; so as where sinne aboundeth, here grace aboundeth much more. Rom. 5. 20. And the Lord said to Paul, beeing in great extremitie. 2. Cor. 12. 9. *My grace is sufficient for thee, for my power is made perfect through weakenes.* Hence it appeareth, that the grace of God is not vtterly lost, but appeareth liuely in the time of distresse.

The fourth ground is this. *The promises of Gods touching remission of sinnes, and life eternall, in respect of beleeuers are generall, and in regard of all and euery man indefinite:* that is, they doe not define, or exclude any person, or any sinner, or any time; onely they admit one exception, of finall impenitencie. Here a question may be mooued, Howe long he that ministrerh comfort, must stand vpon the possibilitie of pardon? I answer, vntill he hath brought the partie distressed, to some measure of true repentance: and this beeing done, then he is to proceede to the second degree of comfort.

The second degree of comfort is, to teach, that the sinne or sinnes of the partie distressed, are indeede pardoned. But it may be asked, vpon what signes may this comfort be applied? I answere, vpon these two. First, if the partie distressed confesse, that he or shee

is heartily grieved, that by their sinne or sinns, they haue offended so louing and so mercifull a God. Secondly, if they profess, that they desire with all their heart, to be reconciled vnto God in Christ: and at least doe desire to repent for their sinnes and withall doe carrie in heart, a purpose to sinne no more, but in all things, (as much as in them lieth) to performe newe obedience vnto God. Nowe for the better enforcing of this comfort, some textes of Scripture, fitting this purpose must be rehearsed, as for example, Matth. 9. 12, 13. *I came not to call the righteous, that is to say, those that iudge themselves righteous, but sinners, that is, those which are grieved, because in their owne conscience, they are vile and hainous offenders, to repentance.* Again, Matth. 11. 28. *Come vnto me, allys that are wearie, and beaue laden, and I will refresh you.*

To conclude this point, there remaines yet a further question to be resolved, and that is this. A man after repentance, for some grievous sinne, falls into it againe, and is distressed more then before: It is a case somewhat grievous. For we knowe, that if a man be recovered of an ague, and through distemper in diet, or otherwise, makes a relapse into it againe, his case is often desperate, and he hardly scapeth with his life. In the same manner,

it is a dangerous case, if after repentance, men make a relapse into the same sin againe. It may then be asked, how such persons may be recovered after a relapse?

I answer, though we finde not any one particular example in scripture, of any one person, that was restored againe after a relapse: yet nevertheless there is some comfort for such persons. Vpon what grounds may some say? *Ans.* Men that haue not so much as a drop of mercy, in cōparison of God, must forgieue their brethren often & many times, yea as our Sauour Christ saith to Peter, till seuentie times seauen times, if they returne & say it repents them. Now God is infinite in all his attributes. He is much in sparing: with him is plenteous redemption: and therefore he will questionlesse, vpon true repentance, often forgieue & forget, euen the same sinne iterated againe and againe. Nowe these persons are to be releiued in this sort. First they must haue their Consciencēs settled in this point, that their relapse is pardonable, though very dangerous. For prooffe hereof read *Esay. 2. 18.* Where mention is made of diuers Apostataes, that were by God called to repentance, with promise of pardō, if they turned vnto him. And in *Luk. 15.* the Prodigall child, (by whome I vnderstand one, that after grace receiued, fell from his repentance and obedience to God) when he did

did but purpose in his heart to retorne againe, was pardoned, and receiued into fauour. In the 2. Cor. 5. 20. Paul saith to the Corinthians, that were fallen away, *we pray you in Christs steade that ye be reconciled vnto God.*

Secondly, beeing thus settled in cōscience, they must againe repent them of their sinnes.

Thirdly and lastly, they are to be comforted, with the promise of remission of sinnes, after that some signes of renewed repentance for sins past, haue beene giuen.

The Second Temptation or Trouble of minde, which is more common and lesse violent, befalls the children of God: and *is is a griepe of heart, more or lesse, whereby men are troubled, in respect of the want of grace in their hearts, and defects of obedience in their liues.* Paul the decre seruant of God, was possessed with this trouble of minde, as we may read, Rom. 7. And indeede there is no childe of God, but more or lesse, one time or other, he feelles the stings of sinne, & the buffetings of Satan, which cause griepe in his heart. But this griepe is a notable grace of God, and therefore they which want it, must labour to haue it, and they which haue it, must not seek to put it out, but to keep it in measure & order.

And the grounds of comfort, whereby the heart may be staied in this sorrow, that it be not immoderate, may be these.

I. Ground. It is Gods will, that the worke of sanctification, or regeneration, should be imperfect in this life, and remaine vnfinished til death. This point needs no prooffe, for it is manifest both in the word of God, and in daily experience. The reasons for which God will haue it to be so, may be these.

First of all, God giues grace, according to the measure, and manner of our receiuing of it, which in this life is imperfect. Some gittes of God in Christ, bestowed on his seruants, as remission of sinnes by his death, and iustification by his obedience, are not *put into vs*, but are only *applied* and made ours *by imputation*. Some other gittes there be, which are *infused* and put *into vs*, as namely, sanctification, regeneration, the loue of God and man: and by one of these two meanes, to wit, either by imputation or infusion, are all the gittes of God in Christ made ours. Yet before we can haue them, we must receiue them: and the meanes whereby we receiue them is faith, which God hath ordained, to be the hand of our soules, to receiue his benefits bestowed on vs. Which faith because it is weake and imperfect, in this life, therefore the gifts which we receiue thereby, are also imperfect. For though Gods benefits be like a bottomlesse sea, yet the faith, whereby we lay hold of them, is like vnto a vessell with a narrowe
pecke,

necke, which though it be cast into the great Ocean, receiues but a litle water at once, & that by degrees, drop by droppe, according to the wideness of the mouth. And hence it is, that though the giftes of God without vs, which are ours by imputation, be perfect; yet all such graces as are put into vs, are weake and imperfect.

Secondly, if any seruant of God, should be perfectly regenerate, and made absolutely holy in this life: then he should fulfill the morall lawe, and so become a Sauour to himselfe: and by the tenour of the law haue life: & so should not Christ be a Sauour properly, but only an *instrument*, to dispose vs, to the keeping of the law, whereby we might saue our selues. But there is one only al-sufficiēt Sauour, Christ Iesus: & the beginning, the middle, & the accōplishment of our ialuation, is to be ascribed to him alone.

Thirdly, it is the will of God, that his owne children, with whome he is well pleased in Christ, should bee brought to nothing in themselves, that they might be all in all out of themselves in Christ: beeing, as it were, emptied of selfe-loue, and of all confidence in their owne goodnesse. But if sanctification should be perfect at the first, then a man should not goe out of himselfe, but would rather stay as he is, and rest contented in his own good-

ness. For this cause Paul, after his exaltation, was buffeted by Satans temptations, that he might not be exalted out of measure, 2. Cor. 12. but should content himselfe with this, that he was in the love and favour of God in Christ.

I I. Ground is: To consider, what makes a man professing Christ, accepted of God, and howe much he himselfe must doe, for this ende? The substance of all things to be done of vs for this ende, that we may become the children of God, may be reduced to three heads.

First of all, we must heartily bewaile our sinfull lives past, and seriously humble our selves, in regard of our owne sins, both of heart and life; and if by occasion wee fall into any sinne, we must not lie therein, but by speedie repentance, recover our former estate.

Secondly, in regard of the sinfulness of our hearts and lives, in times past, we must rest our selves on Gods mercie alone, flying to the throne of mercie for the pardon of them all.

Thirdly, we must indeavour, in the course of our lives afterward, to performe obedience to God in all his commandments that thereby we may shew our selves thankfull to him for his mercie.

Consider the examples of this practise in Gods children, All that David that worthy servant
of

of God could doe, after his finnes committed, to bring him selfe againe into the fauour of God, whome he had offended, consisted of these very heads, which haue beene named: Repentance, Confidence, and Affiance in Gods mercie, and Performance of new obedience. And this his practise was verified, amongst many other places, specially in the 119. Psalm. and in all the Psalmes commonly called penitentiall. Againe, the Prophet Daniel was accepted of God onely for the doing of these things. Dan. 9. And in like manner was *Paul*, and the rest of the Apostles.

Yet here remaines a great difficultie. Many a good seruant of God, may, and doth truly say of him selfe, I bewaile my finnes, and doe in some sort rest on Gods mercie, and withall I endeauour to performe new obedience: but alas! here is my griefe, I cannot doe these things as I would. In matter of sorrow and griefe, I am troubled with hardnes of heart: in occasions of boldnes and confidence, with doubting: in indeauour to obey, with many finnes, and sundrie faults. For the staying and moderating of this griefe, these rules may further be remembered.

The first Rule. If there be in the minde, a purpose not to sinne, in the wil, a desire to please God, and in the whole man, an indeauour to performe the purpose of the minde, and the desire

fire of the will: marke what follows vpon this: God in mercie accepteth the purpose and will to obey, for obedience it selfe; yea though a man faile in the very act, and doe not so well as he should. This is a great mercie of God; and we can neuer be sufficiently thankfull for the same. But yet that we may not here delude our hearts with conceits, and blesse our selues in vaine: we must know, that God doth not alwaies accept the will for the deede, vnlesse there be *a constant purpose* in heart, *a true desire* in will, and some *resolved endeavour* futable in the life. Malach. 3. 17. *God spares them that feare him, as a father spares his owne child.* How is that? though the childe beeing commanded some busines, goeth about it very vnhandsonly, and so the deede be done to small purpose: yet the father accepts it as well done, if he see the childe yeelde vnto his commandement, and doe his indeauour, to the vtermost of his power. Euen so will God deale with those that be his children.

But how will some say, can God accept a worke of ours that is imperfect? *Ans.* So farre forth, as the obedience is done in truth, so farre forth God accepts it, because it is his own work in vs: and as it is ours, he pardons it vnto vs, because we are in Christ.

A second Rule is laide downe, Rom. 7. 19. where

where *Paul* saith to this purpose, *the good which I would doe, I doe not, and the euill which I would not, that doe I.* In these words, is set downe the state of all regenerate men in this life: and the meaning is this. The good things which God hath commaunded, I doe them, but not as I would, and the euill forbidden I auoid, but not as I would. This we shall see to be true by comparing the voyces of three kindes of men together. The carnall man saith, *I do not that which is good, neither will I do it, and that which is euill I do, and I will do it.* Contrariwise, the man glorified, he saith, *That which is good I do and will do it, and that which is euill I do not, neither will I do it.* The regenerate man, in a midle betweene them both, he saith: *The good things commanded I do, but not as I would; the euill things forbidden I auoid, but not as I would.*

And this is the estate of the child of God in this life, who in this regard, is like vnto a diseased man, who loues his health and therefore obserues both diet and physicke: and yet he often falls into his fit againe, (though he be neuer so carefull to obserue the rules of the *Physitian*) by reason of the distemperature of his bodie: and hereupon is faine to goe to the *Physitian* the second time for new counsell. In like manner, Gods children, haue indeede in their hearts, a care to please and obey God: but by reason of sinne

sinne that dwelleth in them, they faile often, and so are faine to humble themselues againe before him, by new repentance. Againe, the seruants of God are like to a man, by some suddaine accident cast into the sea, who in striving to saue himselfe from drowning, puts to all his strength, to swimme to the shore, and being come almost vnto it, there meetes him a waue or billow, which driues him cleane backe againe, it may be a mile or further, and then the former hope and ioy conceiued of escape, is sore abated: yet he returnes againe, and still labours to come to the land, and neuer rests till he attaine vnto it.

III. *Ground.* He that is indeede regenerate, hath this priuiledge, that the corruption of nature, is no part of him, neither doth it belong to his person, in respect of diuine imputation. *Paul* saith of himselfe, *Rom. 7. 17. It is no more I, but sin that dwelleth in me.* In which words, he distinguisheth betweene his owne person, and sinne that is in him. For in man regenerate, there be three things, the bodie, the soule, & the gift of Gods image restored againe. Now touching the corruption of nature, that is in his person, and so may be said to be his; but it belongs not to the man regenerate, it is not his, because it is not imputed to him, and so indeede is, as though it were not in him. The Apostle 1. *Thes. 5. 23.* praies for the Thessalonians, that God would

would sanctifie them *throughtout*, and preserve their *whole* spirit, soule, and bodie. Of which place (amongst many) this exposition may be giuen. The Apostle speaking of men regenerate, and sanctified, makes three parts in them: bodie, soule, and spirit: and by *spirit*, we are to vnderstand, not the conscience, but the gift of regeneration, and sanctification, which is in the whole man bodie & soule, opposed to the flesh, which in a naturall man, is that which is called the old man, Rom. 7. And the praiere which *Paul* makes in the behalfe of the Thessalonians, teacheth vs in effect thus much: that though corruption remaine in the regenerate, after regeneration: yet in respect of diuine acceptation, he is accounted as righteous, and so continueth: his sinne, (by the mercie of God in Christ) not being imputed to him to condemnation. And so much for that point.

Now these Grounds of comfort, and others of the like nature, may serue to sustaine and vp-hold the hearts of the children of God, when they shall be pressed and troubled, in consideration of their estate in this life, which cannot till death, be fully freed, from much weaknes and manifold imperfections.

The Fifth and last kinde of Temptation or Trouble of mind, ariseth *from a mans owne bodie*.

Before

Before I enter to speake thereof, one Question, in the meane time, must be answered, namely, How the bodie should, or how it can trouble the minde, considering that the soule or mind, is not bodily, but spirituall: and it is against reason, that that which is bodily, should either alter or trouble a spirit. For an answer hereunto, these things must be considered.

First of all, the actions of man, doe proceede from one onely fountaine, and common cause, the soule; and are done by the power thereof. The bodie of it self, is not an agent in any work, but as it were a dead instrument, in & by which the soule produceth all actions and workes.

Secondly, the most of the workes of the soule, and minde of man, are such, as are performed by the bodie, and the parts thereof, and by the spirits that are seated in the bodie, as by instruments. Indeepe some actions of the soule & mind, are done without the helpe of the bodie; but I say, that the most actions thereof, are performed by the bodie, and spirits therein contained. Yet these spirits in the selfes, are no agents at all: but the onely agent in any worke, is the soule it selfe. For example: the vsing of the outward senses, as of sight, hearing, tasting, touching, smelling, as also of the inward, as imagination, memorie, &c. all this is done by the braine, and the parts of the braine, as proper instruments.

ments. All affections both good and bad, are affected by the soule; but yet they come from the heart, as the seat thereof. So also the power of nourishment, comes from the liuer, as the instrument, whereby the soule nourisheth the bodie.

Now then the bodie affecteth the soule and minde thus: The bodie and the soule are so ioyned together, that they make one person, and thus, the bodie beeing troubled, the soule is also troubled: yet is not this done, by any diuiding of the soule. For it cannot be diuided. Neither by diminishing the parts of the soule, but onely by corrupting the action of the minde, or more properly, by corrupting the next instrument of the minde.

This may be conceiued by a comparison. A skilful artificer in any sciēce, hath an vnfit toole, and a naughtie instrument to worke withall: his skill is good, and his abilitie is sufficient, but his instrument whereby he worketh is vnperfect: and therefore he brings forth an imperfect worke. Now his toole takes not away the skill of his workmanship, nor his power of working, but keepes him frō doing that well, which otherwise he should and could doe well. In like manner, the body beeing corrupted, hinders the worke of the soule. It doth not take away the worke of the soule, nor the abilitie of working:
but

but because it is a corrupt instrument, it makes the soule to bring forth a corrupt worke.

The Temptation followeth. The bodie causeth the trouble of the mind two waies, either by Melancholie, or by other strange alterations in the parts of the bodie, which oftentimes befall men: in what sort we shall see afterwards. For it is a very common thing, yea more common then the former.

Touching Melancholy, sundrie things are to be considered for our instruction, and for the Remedie of that euill.

And first of all, if it be asked what Melancholie is? I answer, it is a kind of earthie & black blood, that is specially in the splene, beeing stoppt, which conuaiteth it selfe to the heart, and the braine, and there partly by his corrupt substance, and specially by his contagious qualitie, annoyeth both heart and braine, beeing the seat & instrument of reason.

The second is, what are the effects and operations of Melancholie? *Ans.* They are strange, and often fearefull. There is no humour, yea nothing in mans bodie, that hath so strange effects, as this humour hath, beeing once distempered. An auncient Diuine calls it the *Deuills bait*, because the Deuill, by Gods iust permissiō, conueies himselfe into this humour, and worketh strange conceits. When the euill Spirit came

came vpon *Saul*, it so tempted him, that he would haue slaine him that was next vnto him: how so? surely, because God in iustice withdrew his spirit of gouernment from him, and suffered Satan, to enter into the humour of choler, or melancholic; or both, and by this meanes caused him to offer violence to *Dauid*.

Now the effects thereof in particular, are of two sorts. The first effect, is in the brainie and head. For this humour being corrupted, it sends vp noysome spirits, and filleth the instrument of reason (as it were) with a myst, and makes it vnfit to vse reason. Hence followes the first effect, strange imaginations, conceits, and opinions, framed in the minde, which are the first worke of this humor, not properly: but because it corrupteth the instrument, and the instrument being corrupted, the facultie cannot bring forth good, but corrupt actions.

For example. That which they call the *beast-like Melancholie* is, when a man thinks himselfe to be a beast of this or that kind, and carries himselfe accordingly. Of this sort, are those, that thinke themselues to be woules, and practise wolvishe behauiour. Thus we read, *Dan. 4. 30.* that *Nebuchad-nezzar* liued, behaued himselfe, and fed as a beast. Some say, that he lost his soule, and had the soule of a beast. But they erre. For there is no such transportation of soules into

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bodies, either of men, or beasts. Others thinke, that Nebuchadnezzar was smitten in the brain with this disease, and in a beastly imagination carried himselfe as a beast. And this interpretation is not against the text: for in the 31. verse of that chapter it is said, that *his minde came to him againe*: and therefore in the disease, his vnderstanding, & the right vse of his reason was lost. And the like is true in historie, by diuers examples, though it were not true in Nebuchadnezzar.

Againe, take another example, that is common and ordinarie. Let a Melancholike person vpon the sudden, see some fearefull thing, the strength of his imagination presently fasteneth the thing vpon himselfe. As if he see or heare that a man is hanged, or possessed with a Deuill, it presently comes to his minde, that he must be hanged, that he is or shall be possessed. Likewise vpon relation of fearefull things, presently his phantasie workes, and he imagineth, that the thing is alreadie, or shall befall him. And this imagination, when it enters once & takes place, it brings forth horrible and fearefull effects.

The second effect or worke of Melancholie, is vpon the heart. When the mind hath conceived and framed tearefull things, there is a concord and consent between heart & affection, & then comes affection and is answerable to imagination.

gination. Hence doe proceede exceeding horrors, feares, and despaires, and yet the Cōscience for all this vntouched, and not troubled or disquieted.

Thirdly, it may be demanded, whether there be any difference betwene the trouble of Cōscience and M:lanholie? for many hold, that they are all one. *Ans.* They are not all one, but differ much. Affliction of Conscience is one thing, trouble by M:lanholie is another: and they are plainly distinguished thus. First, when the Conscience is troubled, the affliction it selfe is in the Conscience, and so in the whole man. But in Melancholie, the imagination is disturbed, & not the Conscience. Secondly, the Conscience afflicted, hath a true and certen cause, wherby it is troubled, namely, the sight of sinne: but in Melancholie, the imagination conceiueth a thing to be so, which is not so: for it makes a man to feare and despaire, vpon supposed and fained causes. Thirdly, the man afflicted in Conscience, hath courage in many things: but the M:lancholike mā feares euery man, euery creature, yea himselfe. and hath no courage: when there is no cause of feare, he feares. Fourthly, imaginations in the braine caused by Melancholie, may be cured, taken away, and cut off by meanes of Physicke: but the distresse of Conscience, cannot be cured by any thing in the

world but one, and that is the blood of Christ, and the assurance of Gods favour.

Fourthly, the way to cure Melancholy is this. First the person troubled must be brought to this; that he will content himselfe, to be aduertised and ruled, not by his owne, but by the iudgement of others, touching his owne estate: and by this shall he reape much quiet and contentation.

Secondly, search & triall must be made, whether he hath in him any beginnings of faith and repentance or no. If he want knowledge of his estate, then meanes must be vsed, to bring him to some sight and sorrow for his sinnes, that his melancholy sorrow, may be turned into a godly sorrow. If he want faith and true repentance, some good beginnings thereof must be wrought in his heart.

Thirdly, when he is brought to faith in Gods mercie, and an honest purpose not to sinne any more; then certaine mercifull promises of God, are to be laid before his eyes: and he must be exhorted, to rest vpon these promises, and at no time to admit any imagination or thought, that may crosse the said promises. Now the promises are these and such like: *Plal. 34. 9. No good thing shall be wanting to them that feare God. Plal. 91. 10. No euill shall come neere the godly in 20. 2. Chron. 15. The Lord is with you, while*

you are with him, and if you seeke him, he will be found of you. Iam. 4.8. Drawe nere to God, and he will drawe neere to you. And the best meanes to cause any man thus diseased, to be at peace with himselfe, is to hold, beleue, & know the truth of these promises, and not to suffer any by-thought to enter into his heart, that may crosse them.

Moreouer, though the former promises may stay the minde, yet will they not take away the humour, except further helpe be vsed. Therefore the fourth and last helpe, is the arte of *Physicke*, which serues to correct and abate the humour, because it is a meanes by the blessing of God, to restore the health, and to cure the distemper of the bodie. And thus much touching the trouble of minde, caused by Melancholy.

The second meanes whereby the bodie annoies the minde is, when it occasions trouble to the minde, by strange alterations incident to the bodie. When a man beginnes to enter into a Phrensie, if the braine admit neuer so little alteration, presently the minde is troubled. Thus by the trembling of the heart, many fearefull imaginations are caused, when a man knowes not the cause. The same is procured by the swelling of the spleen, by the rising of the entralls, by strange convulsions, and such like.

The remedie hereof is this. First it is still to be

considered, whether the partie thus troubled hath true faith and repentance or no. If he hath, it is so much the better. If he hath not, the first dutie is to vse all meanes, to stir vp in him some godly sorrow for his sinnes.

Secondly, this beeing done, meanes must be vsed to take away the opinion conceiued, and to giue information of the alteration of the bodie, and of the true cause thereof. This beeing knowne, the griefe or feare conceiued, will easily be staid. For take away the false opinion, and informe iudgement, and the whole man will be the better.

Thirdly, the opinion beeing altered and reformed, it may be the alteration in the bodie will remaine: the partie therefore in that case must be taught, that it is a correction of God, and that God doth not barely suffer the correction to be inflicted, but is the very author of it: and therefore the partie is to be well pleased, and to reioice in that will of God. For euery present estate, whether it be good or badde, is the best state for vs, because it comes by the wil of God.

And thus much touching the distinct kindes of distresses of minde. I adde this one thing further, that if we make examination of the estate of such persons, as are troubled with any of these fiue temptations, we shall not vsually find them single, but mixed together, especially Melancholy.

ly, with some other temptations.

And so much of the first Sort of Questions, concerning Man simply considered in himselfe.

FINIS.

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